

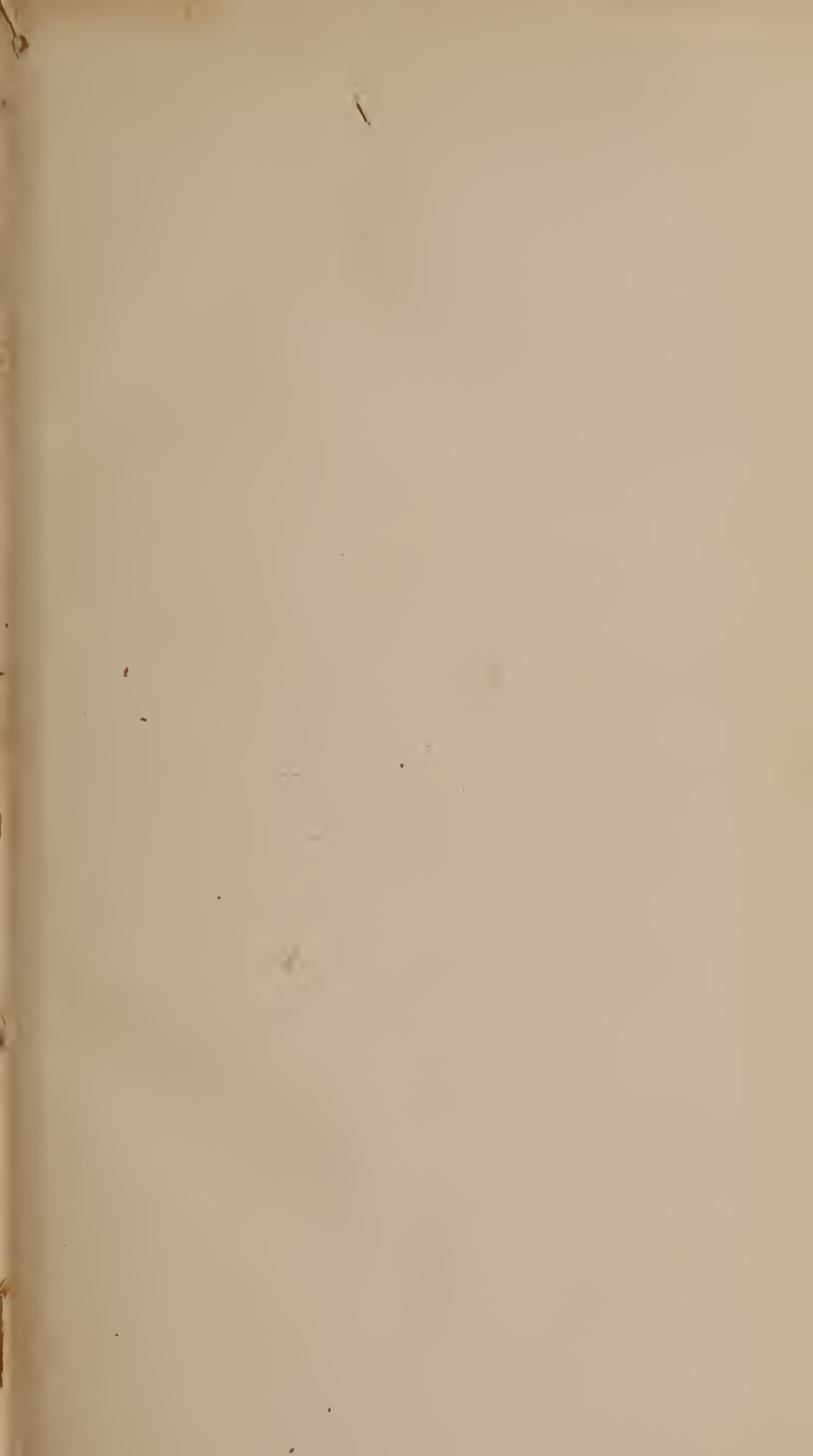


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TEMPLE OF JUGGERNAUT AT PURI.

# THE MISSIONARY HERALD.

VOL. LXIII. — JUNE, 1867. — No. VI.



## WHAT THE BOARD IS DOING FOR WOMEN.

WOMAN, the world over, is the ignorant slave, the degraded plaything, or the companion of man; regarded by him as fit only for the lowest drudgeries, to minister to his sensual pleasures, or to be a sharer with him of the highest culture, just in proportion as the light of the gospel shines upon her pathway.

At the outset of the missionary work among any people, the men only are accessible; and it often requires many years before they can be persuaded to give heed to the word of truth; so thoroughly ingrained are the errors and superstitions and prejudices of the heathen mind. The idea of suffering any thing to be done for their women, to elevate them, is at first strongly opposed — as not only absurd in itself, but as unfitting them to be the wretched slaves and drudges of their lords. Yet the actual presence of a Christian woman, whether as the wife of a missionary or as a teacher, the respect that is paid her, the capabilities she exhibits, are silent but effective witnesses for the truth. And the time comes in the history of missions, for free access to the women and special labors in their behalf. The first step in this direction is the instruction of girls and women in schools, and especially in boarding-schools. The influence of Misses Fisk and Rice in the female seminary at Oroomiah, Persia, and of Miss Agnew and others at Oodooville, Ceylon, can hardly be overestimated. These institutions, and others like them, now to be found in most of our missions, have enjoyed signal blessings of the Holy Spirit. Of the fifty-five graduates of the female seminary at Oroomiah, previous to 1865, forty-eight were communicants. Of the four hundred pupils at Oodooville, since 1824, nearly three hundred have been admitted to the church. The larger part of them, as wives, mothers, and teachers, are doing a work of incalculable value for the social and moral elevation of their sex among their own people. Thoroughly acquainted with the peculiarities, habits, and sympathies of the people, their minds cultivated, their social tastes elevated, their knowledge of all that belongs to a well-ordered home, not simply enlarged but rather created, filled with the love of Christ, and burning to show their love to him by efforts to raise their degraded countrywomen, they are in many ways fitted to do a work which no American woman, however devoted and self-sacrificing, could hope to accomplish. Recent letters from Kharpoot speak of the wife of the headman among the Protestants, — herself brought to Christ and educated by the wives of missionaries, — going out to

plead for it with Him who has all hearts in his hand; and she thought that it would be ready at the proper time. She seemed to hear a voice saying to her, "Go to the capital of the South, and ask for the succor which is needed."

She set herself resolutely and persistently to learn the language. To this end she procured books; and she made visits, as often as her reindeer charge would permit, to the Swedish-speaking pastors, whom she could see most easily. Nearly three years she devoted to the mastery of this new tongue. Meantime, she was entreating her parents to sanction her purpose. They, however, besought her with tears to conceive of their bereaved and desolate condition, in case any disaster should befall her. They argued, further, that should she return in safety, weeks and months must elapse, during which they could receive from her none of the aid and comfort which were so necessary for them. But the path of duty seemed plainer and plainer, till at length she felt that the hour had come. She bade farewell to her parents, who wept bitterly for fear that they should see her face no more; and she started upon her long pilgrimage.

It was in the dead of a northern winter when she put on her Lapland skates, and turned her face to the South. The cold was intense. The days were very short, and the nights were very long. The route was all new to her; and yet, on every side, she saw the same wearisome prospect that had so often met her eye at home,—snow and ice, with few signs of life, stretching far away into the unknown. A heroic spirit was needed for such an endeavor; and such a spirit had been bestowed on this remarkable woman. Though she had no guide but the Omnipresent One, she did not hesitate to face the dangers that lay in her path. More than this, she rejoiced greatly in the prospect of accomplishing her benevolent design.

The Lord had heard her request; and he resolved to honor her faith. All along her journey she found generous and sympathizing hearts. Nothing that she needed was withheld, till at length, having traversed those icy plains for hundreds of miles, (two hundred leagues, it is said,) she came to Gefle, where she took a public conveyance that carried her to the Swedish capital.

It was on the 3d of March, 1864, that she first made her appearance in Stockholm. One who saw her has described her dress. It was singularly unfashionable; for she was clothed in a robe made of reindeer skins. She wore a bonnet that was "large," "red," and "very high." She was of medium height, and her complexion was "brown." Who would have selected such an one to bear an important petition to a king? On the other hand, "her face was full of intelligence." "Every thing about her, in fact, denoted a superior woman."

He who giveth food "to the young ravens which cry," had gone before her, and insured her success. She was met by a Christian woman in the streets of Stockholm, and questioned as to her purpose. Immediately upon giving the proper answer, she was told that the French congregation of that city had taken up a collection, *the day before*, in behalf of the Lapps! We can readily imagine the surprise and joy of this weary pilgrim. Before she could present her request, it had been granted!

The few days which she spent in Stockholm were full of activity and delight. She was graciously received by the king, who assured her of his patronage and support. She pleaded her cause before the Committee of the Swedish Missionary Society, and not in vain. She visited a number of excellent families, who



made a collection for her. Having accomplished her object, she returned to her home, rejoicing in the kind sympathy which had been expressed, in the promises which had been made, and, still more, in the belief that the Lord had thoughts of mercy toward her people.

Nor was she the only recipient of good. Many who saw her were stimulated to a stronger faith and a purer love. Her example had shown what Christianity might achieve. As one of the results of her visit, a Cent Missionary Society, (*Association du Sou Missionnaire*), formed by Pastor Rörich, of the French congregation, became so popular that it obtained in six months 8,350 francs for the support of schools in Lapland; so that the Swedish Missionary Society opened, in addition to the six schools which it had previously organized, two others, one in Wilhelmina, which Maria Mathsdotter calls her home.

Let us imagine ourselves to be in the study of Pastor Rörich, on the evening of October 30, 1866. We ask for tidings of his friend Maria. He has often made inquiries respecting her, he says; but he has always received the same answer: "Maria! It is not known where she is. She is wandering over the deserts of Lapland, accompanying her father's herds of reindeer." Presently a knock is heard. The door is opened. Two women enter the room, clothed in the northern costume already described. One is the cousin of Maria Mathsdotter; the other is Maria herself. She approaches the dear friend who has felt such an interest in her people, and offers her hand. It is a happy meeting! It would not be easy to decide who is the more joyful, the pastor or his protégée. But why has she come to Stockholm again? One such visit might well suffice for the longest life. Her story is somewhat remarkable.

Some parts of Lapland are occupied by Swedish colonists, whose mode of life, unlike that of the Lapps, is stationary. This difference occasions serious antagonisms. The latter are jealous of the encroachments which are made upon their broad pasture grounds; the former do not hesitate to shoot down any straggling reindeer that trespasses upon their premises. The district of Wilhelmina was greatly troubled by this question last summer; and it was decided that some one should personally represent the facts to the king and solicit his interposition. But who should do it? Not a man could be found who was willing to perform the service! All eyes, therefore, were turned to Maria Mathsdotter. She accepted the trust, and, with a cousin, set out upon the long journey.

It was not possible for her to restrict herself to the business which occasioned her visit. On the 31st of October she attended "a working meeting," held for the purpose of making clothing for the school-children of Lapland. "Her countenance breathed tranquil satisfaction," says Pastor Rörich, "and her look shone with ineffable joy." She "did not remain with her arms folded; she took up a pair of scissors and began cutting patterns and giving advice; and all our ladies were eager to receive such good directions." The meeting was closed with reading of the Scriptures and prayer. "She wept much that evening," continues her excellent friend, "and pressed my hand cordially, saying, 'Thanks, thanks, my friend; we shall meet some day in heaven.' Then she began offering her hand to every one else, repeating her usual salutation, 'The peace of God be with you.'" She attended other meetings of the same character, and in various ways she gave a new impulse to the efforts which had been commenced in behalf

of her people. On the 11th of November she set out on her return, going by steamer to Hernösand, whence she was to travel one hundred and fifty leagues on her skates.

If we may credit the testimony of Pastor Rörich, Maria Mathsdotter is an extraordinary woman. Notwithstanding her lack of education, she possesses a well-developed mind. When one hears her speak, he says, one is struck "with her clear-headedness, her logical reasonings, and her precise expressions. She discourses with the greatest ease; and although she has had no training, she comports herself quite calmly, and defends her opinions without allowing herself to be intimidated by her audience. She never loses herself in details, as untutored people commonly do; but she follows up the idea which she has in view, and always knows how to come back to it."

But her moral eminence is much more conspicuous. "I cannot tell you," says the same individual, "how much good to the soul the converse does of this woman, whom I would willingly call the Apostle of the North! how one feels at once humiliated and excited to labor when one is in the presence of such faith and such profound humility, such love of souls, such zeal for the advancement of God's kingdom!"

It is not difficult to understand why such a person received so much kindness from the Christians of Stockholm. Though the instances of this thorough, unquestioning confidence in God are quite too rare in the present age, many, in all parts of the world, stand ready to recognize and honor it. Hence the widespread interest which is felt in this woman on the other side of the Atlantic. The story of her faith and zeal and love has been told in the chief languages of Europe; so that a fame, such as she never dreamed of, is already hers; and now, on this side of the Atlantic, thousands will repeat the prayer of Pastor Rörich: "May the peace of God be with her! May he keep her in those icy solitudes, and support the faith and charity with which she is animated!"

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### JUGGERNAUT.

REV. WILLIAM WARD, of Serampore, in his "View of the History, Literature, and Religion of the Hindoos," says of Juggernaut—a "deified hero, complimented with the title of Lord of the World, a form of Vishnoo"—and of the worship paid to him by the Hindoos: "He is honored with several annual festivals, but the car festival is the most popular. Imitations of his ponderous car abound in many of the large towns of Bengal. That at Orissa, connected with the ancient temple in honor of this god, has crushed to death hundreds of victims, perhaps thousands." "The image of this god," says another writer, "formed of a block of wood, has a frightful visage, with distended mouth. The arms, which, as he was formed without any, have been given him by the priests, are of gold, and he is gorgeously dressed."

Mr. Wright, author of "Life in India," visited the temple at Puri, represented in the cut in this number of the Herald, and himself made, upon the ground, the drawing for this engraving; which, he states, is a perfectly accurate representation of the buildings brought to view, as they were when he saw them. Puri, also called "Juggernaut," is 250 miles southwest of Calcutta, and the tem-

ple there is the same as that spoken of by Mr. Ward, in the District of Orissa. It is said to have been completed near the close of the twelfth century, at a cost of more than two millions of dollars. Mr. Wright says, in his work :—

“Juggernaut has many temples; the one at Puri, on the western shore of the Bay of Bengal, being the largest and esteemed the most holy. The principal edifice rises to the height of one hundred and eighty-four feet. The wall which surrounds the temple is twenty-one feet high, and forms an inclosure six hundred and fifty feet square. On each side of the square is a gateway. The eastern gateway is through the base of a highly ornamented tower, and in front of it is a column which is regarded as a very beautiful specimen of architecture. The shaft, which is thirty feet high, is composed of a single stone. On the top is an image of Huneman, a deified monkey. . . .

“The car festival celebrated here is usually attended by more than one hundred and fifty thousand pilgrims, nearly half of whom are females. There is great suffering among these pilgrims, and many of them die in consequence of excessive fatigue, exposure to the annual rains, and the want of suitable and sufficient food. The plains, in many places, are literally whitened with their bones, while dogs and vultures are continually devouring the bodies of the dead. Rev. Mr. Lacy informed me that, on one occasion, he counted ninety dead bodies in one place, and that his colleague, at the same time, counted one hundred and forty in another place. Great numbers perish on their way home. . . . At one of the annual festivals, Juggernaut and two other images, said to be his brother and sister, are drawn out upon huge cars. The car of Juggernaut consists of an elevated platform, thirty-four feet square, supported by sixteen wheels, each six and a half feet in diameter. . . . Six ropes, or cables, are attached to the car, six inches in diameter and three hundred feet in length, by means of which the people draw it from place to place. Many devotees have cast themselves under the wheels to be crushed to death. As a reward for this act of devotion, they expect to enjoy health, riches, and honors in the next life.”

Buchanan wrote, in May 1806, at Buddruch: “We know that we are approaching Juggernaut (and we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps two thousand in number, who have come from various parts of Northern India. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road, and their bodies generally remain unburied.” And again, in June: “I have seen Juggernaut. The scene at Buddruch is but the vestibule. No record of ancient history can give, I think, an adequate idea of this valley of death; it may be truly compared with the valley of Hinnom! I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place, a little way out of the town, called by the English ‘Golgotha,’ where the dead bodies are usually cast forth, and where the dogs and vultures are ever seen.”

## LETTERS FROM THE MISSIONS.

## Western Turkey Mission.

## SIVAS.

(About 400 miles S. of E. from Constantinople.)

LETTER FROM MR. BRYANT, *February 5, 1867.*

*Pleasing Indications at Zara.* It is very cheering to find, that in so many places in Western Asia, in the fields of different missions, there are increasing indications of quickened religious feeling, and also of readiness on the part of Protestants to exert themselves for the support of their own religious institutions and to do good to others. In some cases there is a sad deficiency of this enterprising, self-sacrificing spirit; and every example of going forward in this direction is of special value, encouraging others to do likewise. Mr. Bryant writes:—

“When I wrote you last, we had just returned from the funeral of our helper Sarkis, at Zara. At that time the people were induced to pledge themselves to contribute for the support of any other preacher who should come to them. Meanwhile they assembled regularly, every morning, for reading and prayers, and on Sabbaths for two services. These were conducted by a young man of some education, Baron Nikoos. While they were thus without a preacher, they read in the Turkish Messenger an account of a certain village near Kharpoot, where the people were contributing a tenth of their income to support the gospel, and were led themselves to do likewise. A few days ago Mr. Livingston and myself visited Zara. We found these brethren, only nine in number above fourteen years of age, ready to give their tithes as pledged, and that they had already contributed, as a thank-offering, one and a half month's salary for a preacher, and were now waiting for any one whom the Lord would give them. On the Sabbath we preached twice,—once in Armenian and once in Turkish,—to audiences of seventy persons, and were so much encouraged that I have promised to go to that place

with my family, for a few weeks. We brought with us from there a call, addressed to a preacher at Kharpoot, pledging half his support, ‘and more if the tithes amounted to more.’ Zara is the centre of several villages where the gospel is already making progress. In our Sabbath audiences we found the leading Armenian of Zara and one Mussulman. This town and the villages were faithfully cultivated by Baron Sarkis, and now that he is gone the harvest appears.

*Tithes and Personal Effort at Sivas.*

“The people at Sivas are now pledging themselves to give their tithes also, and when we write again, or even before this reaches you, we trust they will be entirely supporting their preacher. The young men from Sivas go to the villages, two by two, on Sabbaths, and in one of these villages we have recently sold two Bibles, a Testament, and some tracts. From another the young men were driven with snow-balls, but the next Sabbath quite a crowd gathered to hear one of the missionaries, and there is hope for that place. I was sent to Sivas with the view of reaching Mussulmans, and you will be pleased to know that one of these has bought a Testament recently, and is reading it with great interest, but in fear of his neighbors.

“During Ramazan I attended three services at the principal mosques of the city, and was treated with much politeness. These mosques are excellent preaching places, and I sat planning how I would arrange my pulpit when the Lord should give them to his cause.”

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 Central Turkey Mission.

## MARASH.

(About 90 miles N. E. from Scanderoun.)

LETTER FROM MR. POWERS, *February 11, 1867.*

MR. POWERS is only temporarily connected with the Marash station, and as it is not properly his field, he feels at liberty

to make statements respecting it which others could not so well make. The extracts here presented from his letter will be read with deep interest.

*Need of Reinforcement — Contrasts.* “One word more about our reinforcement. Your own mind is impressed with the importance of this. You see, as well as any one can at such a distance, how the Antioch station and out-stations — Adana, Tarsus, Albistan, Yarpuz, &c.,—have suffered the past year or two, for want of missionary labor and supervision. It has been most painful to see the stand-still, or retrograde movements, in those places, for want of help. Now contrast the onward progress of the work in Marash with the state of things in those places. Perhaps I can say some things on this head with a better grace than my brethren of this station. You have already been informed of the addition of fifty or more members to the two churches here in the month of January. But this addition of numerical strength is but a slight indication of the actual progress of the work in this place the past year. In vital piety, in self-government, in self-support, in moral strength and influence abroad, I doubt if so much progress has ever been made in any one year since the commencement of the work here. Never, certainly not for several years, have the missionaries had such a hold upon the confidence and esteem of the people.

“No other portion of our field is in so satisfactory a condition at this moment. And this state of things, as contrasted with those churches and communities which have been left to themselves, is a most powerfully convincing argument in favor of reinforcing the mission if we would save what we have merely, instead of planting churches here and there among these uneducated, undisciplined people, and then leaving them to themselves to droop and wither and die. But there remains much land to be possessed, and we must go forward, and not content ourselves with merely building up the churches we have planted. But this cannot be done without more men. It is poor policy to march into the heart of the ene-

my's land and leave forts and passes unguarded in the rear. Let us make sure of what we have, and when you give us more men we will go forward.

*Suffering at Bitias.* “Since writing the above I have received a letter from Pastor Horoutiu, Antioch, late of Bitias, who, speaking of the people of the latter place, whose silk crop has failed for several years, says: ‘The people of Bitias are suffering this year exceedingly, insomuch that many of them have not strength to walk about from hunger. Of the Protestants, forty-five souls in all have come down to Antioch [in quest of employment that shall give them bread], and some are fleeing to other places.’ The Protestant community there seems likely to be broken up. In other places than Bitias, there is poverty, deep and distressing. I am told that there are Protestants in this city who often go to bed hungry because they have nothing to eat, though both these churches have done a great deal this winter in looking after and providing for the poor.”

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### *Eastern Turkey Mission.*

#### MARDIN.

(57 miles S. E. of Diarbekir.)

LETTERS FROM MR. WILLIAMS, *January 10,*  
and *February 1, 1867.*

SOME of the readers of the Herald may remember, if not “the stony, sterile stories” which have been told of Mardin, at least so much as this, that Mr. Williams has not regarded that as by any means a promising field, in comparison with some others in Turkey. They will therefore be ready to sympathize with his joy as he now sees more cheering indications. The first letter from which extracts are now taken was hardly intended for publication, but is styled by the writer “a few hasty words of personal correspondence.” Yet the extracts presented will not be of less interest on this account.

*Religious Quickening.* “You see we are in the midst of the week of prayer. I wish you could be here. You would

look on in amazement and ask, 'Is this the Mardin of which I have heard so many stony, sterile stories?' And I keep rubbing my eyes lest I shall wake and find myself in a dream.

"The community here gladly, joyfully acceded to the proposition of observing this week, and preferred two meetings a day to one,—the first at sunrise, the second an hour and a half before sunset, each sixty minutes long. Our first meeting was in a pouring rain, thirty present. This is the first pleasant day, and seventy-six were present this morning. Some one of the preachers opens the meeting by singing, reading, remarks, and prayer. This occupies from twenty-five to thirty minutes, and then the opportunity is given for remark or prayer from others, and *in all quiet*, without confusion, without a moment's loss of time, six or eight prayers, short and pertinent, fill the time till the hour is up. We never before have been able to start a *prayer-meeting* here, and now they move off in line, as if they had done nothing else all their lives.

"I think as many as twenty-five different individuals have led in prayer. I cannot, dare not hope that all are Christians, but I have not thought it best to put any damper on the movement so long as all is done decently and in order; and I do feel that the number of those whom He sees are his larger than my Thomasism has dared hope for. One honored brother of the Diarbekir church, and one of the Cutterbul church, came with me, and their influence among the people is most happy. Old wounds are healed, the community is brought close together, and I do believe nearer to Christ than ever before. I know all will not seem, a month hence, as it does now, but I cannot help feeling that the work here has taken a new and progressive position of incalculable value.

*Self-Support — Benevolence.* "Mr. Wheeler has, I suppose, told you of his visit here, and that the community were, with a good deal of effort, crowded up to assuming the total support of their preacher, to wit, 200 piasters [\$8] a month,—the first case in Turkey, I believe, where a *community* pays their preacher

before any *church* is organized. This community has now, with only a word or two from me to 'my boys,' voluntarily assumed the entire support of one of my new pupils, and designated him to the Koordish field. He is to be *their* charity student, and *their own* missionary to the darker places beyond.

*A Candidate for Mission Work.* "This man is the jewel of those I had selected for the new class. A great, six feet, brawny fellow, with unwashed clothes, (he is a tanner,) long, disheveled hair, large, open features, and eyes black as coal, that shine like stars; but so simple in his trust, so tender in his love to Jesus, so earnest in his efforts to do good! He learned to read with such steady, earnest application, and 'understands what he readeth' with such honest simplicity, his questions are so spiritual, so humble, so childlike, that it is as the sun whenever he enters my door. He joined us because the son of Uncle Grace Onion did, [see Herald for June 1866, page 182,] but when that son went back he would not. He had found the pearl, and nothing could move him. Perhaps it is his prayers that have made that son not only one of us again, but wholly identified with our work. Yesterday he too led in prayer, and subscribed 1,000 piasters towards a new church. The time is at hand for building one, and you must be ready to give us a lift. The time has come, the time to build the Lord's house."

*Organizing a Church.* In a second letter, dated February 1, Mr. Williams notices the formation of a church at Mardin, under circumstances of great interest. Nineteen candidates for admission were accepted, and of at least six others the hope was entertained that they were renewed persons, though they were not now received. The church promises, as early as the coming autumn, to choose a pastor, and to assume his entire support from the first. On Sabbath afternoon, when the church was organized and the sacraments administered, there were present, by actual count at the gate, 350 persons, in a room which Mr. Williams says, "I had

always insisted would hold 150, if properly packed !”

*More about the New Student.* A fuller and very interesting account is given in this second letter of the tanner mentioned above, the candidate for missionary work in Koordistan, — Oosee Sit. Some paragraphs are presented here.

“One evening Oosee came in with clothes torn, fez gone, face bloody, hair wildly disheveled, but the same genial lustre beaming from his eyes, accompanied by another Protestant, Daoud, who was earnest, almost imperative, that I should at once go to the Governor and enter complaint; urging that if I did not, not a Protestant could be sure of his life for a week. Asking for particulars, I learned that returning from his garden soon after sunset, Oosee was set upon by a crowd of Papists, extricating himself from whom he with some difficulty escaped in the plight I saw him. Daoud insisted that unless those men were at once imprisoned no one would be safe. I asked Oosee how he felt about it. ‘Just as you say, Khowaja,’ was his reply. I read to him parts of Rom. xii. and xiii., and showed him that he was justified in entering complaint, that he had a right to protection, and that those who had set upon him doubtless deserved punishment; but said I, ‘Would those men have touched you when you were a Papist?’ ‘Not a one.’ ‘Why?’ ‘They dare not! Why, they knew I could thrash the whole of them, and would have feared I’d kill them. They knew me.’ ‘And now?’ ‘Now they think I’m a Prote and wont strike back. ‘Did you?’ ‘Not a bit; I only tried to get away from them.’ ‘And if now, instead of throwing them into prison, you forgive them, and treat them as if nothing had happened, do you think they will see any difference between Oosee the Papist and Oosee the Prote?’ ‘Of course they will.’ ‘To what will they charge the difference?’ ‘To my new religion.’ ‘Will not that lead them to admit the power of the gospel; will it not honor Christ?’

‘Yes, I believe it will.’ ‘Well, Oosee, just as you say. If you on the whole wish it, I will go to the Governor and enter complaint,—you have a clear right to this,—or I will let it drop just here, as you please.’ ‘No! Khowaja, I’ll not complain, I forgive them. I’ll go home and treat them as if nothing had happened. That is what Jesus says, and I’ll do it. Perhaps they will come to Christ.’ He has never since been molested.” . . .

“When it was decided to take a new class of training pupils in Arabic, Oosee was the first to whom I proposed to be one. The proposition was wholly unexpected, and I wish you could have seen the joy that shone from his eyes, and beamed from every feature! I asked him if he thought his wife would consent to go to the school? ‘We will ask Jesus,’ he said. ‘If he wants me to go he will make her willing. I don’t think she’ll oppose.’ To some who attempted to dissuade him on the ground that the allowance was insufficient for his family, he said: ‘If only they will let me study we will consent to live in the yard if necessary; no matter about a house; we’ll get on any way; any thing for Jesus.’ Some days after, I said: ‘How about the wife?’ ‘Oh, she says go, and if need be we’ll sell our vineyard to meet expenses. She is more anxious to go than I.’ The vineyard would possibly bring, if sold, \$40 currency.

“When we were examining candidates, she, too, presented herself. No one had thought of her as a church member, but before her examination was through, each had written against her name ‘accepted.’ We were as much delighted as surprised at her answers, and the meek, loving spirit she showed.

“The Mardin community having decided to support a missionary (and train him) for the Koordish work, with one voice chose Oosee Sit as their missionary student, and he only waits the melting of the Taurus snows and the winding up of his business to go and study, that he may preach the Jesus he loves.”

## Syria Mission.

## ABEIH.

(10 miles S. E. of Beirut.)

LETTER FROM MR. BIRD, February 19, 1867.

THE larger part of this communication is upon various matters of business, but at the close Mr. Bird notices some facts of much general interest.

*Movement in Shweir.* "I presume Mr. Jessup has noticed, in his letters, the movement in Shweir. The inhabitants are mostly Greeks, and a large portion of them masons by trade. The village is in an easterly direction from Beirut, six hours' distance or more. It is still further from here, perhaps ten hours, and the roads are bad. Their trade drives the men to seek employment in Beirut and throughout the mountain. In this way they have become more than usually intelligent and enlightened, but worldly. We had often been importuned to open schools there, and to send a religious teacher.

*Violence and its Results.* "Some weeks ago, a mason of our acquaintance was conversing on the steps of the Greek church on religious matters. He was reprov'd by the priest, and returned, perhaps, a sharp answer. The result was a severe drubbing. This was what he was waiting for,—a good opportunity to abandon that church. Several others, who were intellectually convinced, now took an open stand and enrolled themselves as Protestants. There are about twenty men, young or in the prime of life, who are thus banded together. One of them offers a room for a chapel, gratis, and the others contribute a monthly sum for benches, lights, &c. It is one of the most encouraging events that have lately taken place, and that too in a region removed from the scene of our labors, and on the borders of the large Maronite district of the mountain.

"It is interesting to notice, that five of these young men have been educated in Abeih or are now here, and seven of the

remaining ones are their brothers. The victim of fists and stones was the mason engaged in building the chapel in Ain Zehalta. Several of these persons have been open Protestants for some time, and of some we hope that they are renewed. As yet there seems to be no special effort to persecute.

*A New Pupil.* "A singular case in our seminary will interest you. It is that of a young man, employed formerly in a branch of silk manufacture in Beirut. He was a Greek in religion, but profoundly ignorant. While at work, the thought would strike him, 'Who am I, and where am I going?' He had a Testament, and began to read more or less in it. Finally he went to a priest, requesting him to teach him his religion. The priest had no time! Several times he presented his plea, but to no purpose. He then slipped a coin into the priest's hand with magical effect. 'Walk in, my son; what would you like?' The young man told him that he might retain the money, but as for himself, he did not care for such a mercenary religion!

*A Dream.* "His interest increased. He read his Testament, and heard something about the Protestants. While in this state of mind he had a striking dream. It seemed as if he were in a vaulted stone church, in company with some Greeks, and all shivering with the cold. Looking around he spied some Protestants, who seemed comfortable enough. They, noticing his wistful looks, asked if he wished to be warmed. 'With all my heart,' he replied. They then beckoned to him, and on his coming, made him lie down, and placed a Testament on his back. No sooner was this done, than he felt a pleasant warmth throughout his system. With grateful heart he sprang to his feet, exclaiming, 'And what return shall I make?' 'Go and do likewise,' was the reply. The dream made quite an impression upon him. He began to attend Protestant worship, and took every means to become enlightened. Hearing of the Abeih seminary and its advantages, he determined to



enter, if possible. He applied, and was finally admitted. In all this he met with the most determined opposition at home.

*The Bible Only.* "Here it was with the utmost difficulty that he could be persuaded to study any thing but the Bible. He begged, with tears, to be excused; said he could not help it, but he could not pin his mind down to any thing else. The teacher found himself, at length, under the necessity of excusing him from one of his lessons. Though a grown-up young man, accustomed to independence and to ordering apprentices, he is perfectly docile and obedient in every other respect. He says he came to the school for the sole purpose of studying the Bible.

"I asked him in regard to the change of feelings and views that had taken place in him. He said: 'Whereas I was blind, now I see. It seems to me as if I had been in hell and had been translated to paradise!' In explaining to him a passage in John's Gospel, I seemed to give him some new ideas in regard to faith, upon which he was so delighted that he sprang up, and before I could prevent it, was kissing my hand in token of gratitude.

*The Prayer-Meeting.* "Being a student in the seminary he was not aware of the weekly prayer-meeting, held around in the various houses. On finding it out, in the course of time, (the students are not expected to attend, though some, who request it, have permission,) he obtained leave to go; and at the close took one of the pious students to task, saying: 'And so you have known all this time of this treasure and never told me!'

"He has made more progress in Bible knowledge than any of his companions, is diligent, and thus far has run well. His idea is to maintain himself at his trade, and to go around and teach what he has learned. The Lord keep him hungering and thirsting after righteousness, till he receives of his fullness.

"We have much to encourage in the present state of the field, and especially of the seminary. We hope to receive several members at our next communion."

## Nestorian Mission—Persia.

### OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. COAN, *January 14, 1867.*

THE following extracts from this letter will be found of interest; specially so, on many accounts, are the statements respecting the community of evangelical Christians in Sherwan, Asiatic Russia, of which some mention was made in the Herald for June 1862, page 216.

*The Week of Prayer.* "The week of prayer has just closed with us. It has been very generally observed in all the villages where we have helpers, and it has, as far as heard from, been a week of much interest. The reports from Geog Tapa and Wazerowa are particularly encouraging. The meetings were very fully attended yesterday (the Sabbath) throughout the day. Great solemnity and deep feeling were manifest, and our brethren in these villages feel greatly encouraged. May our hopes not be disappointed. John, our evangelist, is laboring in the villages, and reports very encouragingly. Christian brethren in many of the villages go two and two, from house to house, laboring and praying with individuals, and bringing them and their children to the place of prayer.

*Oppression.* "The people still groan under their oppressions, and a certain undefined hope, or expectation of relief from some quarter, keeps multitudes in a state of unrest and excitement, which is very unfavorable to their spiritual interests. The Agent of the Government, sent here last summer through the influence of Her Britannic Majesty's servants at court, utterly fails to secure any real redress or substantial aid. Would that all these things might lead the people to 'cease from man, whose breath is in his nostrils,' and to cry to God, and seek his kingdom and righteousness.

*Progress.* "The *Tabular View*, which goes by this mail, will encourage your

hearts, as it does ours, by the evidence it affords of progress. Over \$400 have been raised the past year, an advance of one hundred per cent. on the year previous. There has been a steady, healthy growth; and yet we mourn that no more fruits appear.

*The Christians in Sherwan.* “The community of evangelical Christians that has sprung up of late years in Shamackhe, in the province of Sherwan, near the Caspian Sea, has been brought to your notice heretofore. The brethren there have labored under great disabilities, and have suffered sore persecutions for righteousness sake. They have steadily adhered to the truth, and have met in the ravines and deep recesses of the mountains around, for the worship of God and the study of his Word. Their leader, Varpet Sarkis, has been exiled, their children left unbaptized, their young people unmarried, their dead denied the right of burial, and they the privilege of commemorating the dying love of Jesus. They have asked no interference on their behalf from without; they have asked no pecuniary aid from abroad; they have set apart of their substance, every Lord’s day, for the care of the poor among them, and the instruction of the ignorant and the promotion of Christ’s cause about them. They have only craved an interest in the prayers of God’s people. They have shrunk from being brought to the notice of the public generally, fearing lest their cause might thus be jeopardized. Their communications with us have been cautious, reserved, and not frequent. They have held on and prayed, and God has heard their prayer.

“We have recently received a letter from the brother of Varpet Sarkis, in which he informs us that on the 22d of last August an Imperial Ukase was brought to them,—and opportunely, just as the Governor of the province was there on other business,—granting them full liberty to worship God publicly, as their consciences should dictate, and restoring to them all their privileges. A Christian gentleman, a Lutheran clergyman from Moscow, brought the Imperial order, remained a week with them, organized a

church, received a hundred and six persons to Christian fellowship, baptized forty-six children, married eight couples, and left them rejoicing in the prospect of a pastor to come and break to them, regularly, the bread of life, and of the return of their beloved guide and teacher, Varpet Sarkis, from exile. Letters from pious Nestorians, who have gone there from Oroomiah, report a wonderful work in progress. They say that three-fourths of the people of that large town are in full sympathy with the evangelical party, and they look for a great ingathering of souls.

“Pray for them, that now their prosperity be not a snare to them, and that this work may go on to a glorious consummation.”



LETTER FROM MR. SHEDD, *February 11, 1867.*

*Religious Interest.* Mr. Shedd, writing at a later date than Mr. Coan, is permitted to notice, in the Nestorian field, a more decided increase of religious interest; such as has been reported recently from many places in Western Asia. He writes: “The most cheering intelligence of the month is the manifest presence of the Holy Spirit in several of the villages. The most marked example is Superghan, about twenty-five miles north of the city. The pastor is a leading man in every good work among the Nestorians, and his wife is a superior woman. The most evident preparations for the work of grace were, (1.) Enlarged benevolence,—many of the brethren and sisters giving out of deep poverty. (2.) Reformation in habits of wine drinking. Through great exertion on the part of the pastor, every communicant united in a pledge of total abstinence. (3.) Faithful personal efforts by the pastor, with every male member of his flock, and the same by his wife with every female member. In this spirit they began the week of prayer, and before its close more than a score of persons were deeply awakened. Since then the number has greatly increased, and many are rejoicing in hope. The work bears the stamp not of outward excitement, but of pervading stillness and deep feeling. The details are very interesting and encouraging, and

if the ingathering fulfills any thing near the present promise, the company of believers will be greatly strengthened, and many souls saved in that large village. In several other villages there are seasons of refreshing, and marked indications of the Spirit's convincing and converting power.

"The last concert was an occasion of unusual solemnity and interest. Rarely have we seen a time when our helpers seemed so ready for a blessing, and so evidently longing and laboring for the conversion of souls. We need to pray unceasingly, lest the winter pass without the abundant outpouring of the Spirit we desire. In the two seminaries there are hopeful indications, and a few cases of genuine awakening and perhaps conversion."



#### Mahratta Mission—Western India.

##### SHOLAPOOR.

(About 125 miles S. E. of Ahmednuggur.)

LETTER FROM MR. HARDING, *February 12, 1867.*

*Death of Mrs. Harding.* This death was noticed in the Herald for May, and the following letter from Mr. Harding on the subject is one of touching interest. Mrs. Harding—Julia M. Terry—was born at Plymouth, Connecticut, November 17, 1833. She united with the Congregational church in that place in March 1850, was married to Mr. Harding June 26, 1856, and sailed with him for India on the 18th of August following. Mr. Harding writes:—

"The mail that leaves to-day must bear to you heavy tidings from our home in Sholapoor. The dear wife and mother slept in Jesus yesterday, and at evening we returned from the grave to a desolate home. As we drew near the house, our eldest girl, now nearly eight, said to me: 'Papa, let us not go. It is all *sad, sad, sad* there. Let us go to some other house, or to some other country. How can we go there, where we shall be constantly looking for mamma, and thinking she will come to us again from every door that

opens?' But we did go, and having told all our griefs, to the Friend who never dies, the little ones at least found rest in sleep. This-morning the same one who so dreaded to come back, said cheerfully: 'We feel better to-day, for the Lord has comforted our hearts.' And so it is. The crushing burden is not indeed removed, only He helps us to bear it. Our dear friends at home will, I am sure, remember us in their prayers, that Christ may come to us now, every day and every night, speaking peace; and the sympathies of many hearts will be awakened for these three motherless daughters and the baby brother, now two days old, who was born to us at so terrible a sacrifice.

"But we have reason for joy and gratitude even in this deep sorrow. The dear one is happy now. We went down together towards the dark valley, and the Saviour met us a good way on this side the river, cheering the one who was to go and comforting the desolate heart that must remain. And just before we parted, as the shadows began to deepen, she gave the comforting assurance, with great emphasis, 'Jesus is with me.' I could ask no more, for I knew she was one whom the Father had given him, and he now willed that she should be with him; and though it brings desolation to me, I can rejoice in that will.

"Mrs. Harding left a home of many comforts in America, but she never regretted her coming to India; and for more than ten years she has lived here contented and happy; while year by year the good work of the Lord had become more and more precious to her. As I wrote you recently, we had just been laying plans for more earnest labors, and, as we hoped, for greater usefulness. But the will of the Lord be done. Her sudden death has made a deep impression upon all the members of the church and upon many without, for whose welfare she had hoped to labor still longer. May this solemn providence bring spiritual blessings to them and to us all.

"For want of time, I am obliged to write hastily; but I must not omit to tell you of the great kindness shown us at this time, by all the English residents at

the station. Dear friends at home could hardly have shown more sympathy with the living and respect for the dead, than have been shown here."

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Madura Mission — Southern India.

ANNUAL REPORT.

THE Report of this mission for the year 1866 states, that the mission embraces fourteen stations, occupied by ten missionaries, and two hundred and ten native assistants.

*Congregations — Famine.* "There are one hundred and fifty-nine congregations; for Christians living in two hundred and forty-one different villages. There has been an increase of seven villages during the year, where Christians reside; but owing to the uniting of congregations at some stations and the giving up of some at others, the number of congregations is not increased. The number of adherents is six thousand two hundred and seventy-four, being an increase of ninety-seven for the year.

"This has been a year of special trial to our people. We have never before experienced such a fearful famine, many have been scattered in search of food, and in some cases have been lost to the cause in their villages by leaving them altogether. In connection with the famine, cholera and small pox have prevailed more than usual. Thus there has been a threefold scourge, and the people have become disheartened in some cases, not knowing where to get the most scanty supply of food. But we have reason to thank God, that notwithstanding there have been defections, and a loss by death of one hundred and twenty-five, there has still been an increase of ninety-seven souls," connected with the congregations.

*Education — Churches.* "Education has made perceptible progress during the year, in the congregations. . . . Eighty-four persons have been added to the churches, on profession of their faith in Christ. The gracious influences of the Spirit have been manifest in many

places." Twenty-six members were removed by death, and these losses have been the more serious on account of the character and piety of some of those taken away. There are now connected with the churches, in good standing, 1,180 members. The contributions during the year, for different purposes, amounted to 1,649 rupees, an increase of 432 rupees over those of the previous year. Native assistants "continue to bear a most important part" in the mission work.

*Medical Dispensaries.* There have been two dispensaries in operation during the year. That at Madura, under the charge of Dr. Lord, has been "opened every morning, and a religious service held with the patients and those who accompanied them." Here, 2,247 persons applied for medical aid, and many persons were prescribed for at their homes. At Dindigul, the dispensary under the care of Mr. Chester was opened 87 days, and the number of patients treated was 5,562. Of these, 3,625 were new cases. "The patients came from more than 150 villages, at distances of from 3 to 70 miles."

*Labors for the Heathen.* There are, it is said, 3,955 villages in the Madura district, with a total population of more than 1,800,000; and in only 241 of these villages are there Christian residents. Some of the nearer entirely heathen villages are often reached by the missionaries in their ordinary labors, and when on tours to visit the congregations. But aside from such labors, what is technically called "the itineracy" is employed to very considerable extent. The records of this "itineracy," for the year, show that on twelve tours 140 days were devoted to this work, and there were 65 encampments. It is added: "One thousand and three hundred villages were visited, and the gospel was preached to 57,340 souls. By these efforts, and by our ordinary labors, probably more than half of the villages in our district have been visited, and the claims of Christianity presented to over three hundred thousand people.

*Results.* "As a result of our labors,

connected with God's providential dealings with the people, and with the increase of education by Government schools, the truth of Hinduism is becoming more and more doubted by the people. They generally admit that Christianity is better than their own religion, and the name of Christ is known far and wide. Many of the heathen would like to receive him into their list of gods for worship were it not for the uncompromising spirit of Christianity, requiring them to give up all others as objects of worship. But as in the days of the Apostles, so now, many stumble at this name, having no conception of their lost state as sinners, or of their need of such a Saviour as our Lord Jesus Christ. This is particularly true of the educated classes, who, on losing confidence in idolatry, fall into some system of deism, or turn back with longing eyes to the religion of their fathers in the time of the Vedas.

"We can state, however, with confidence, that the position of the heathen respecting Christianity is a hopeful one. Hinduism, as a system, is not trusted by the educated classes. A spirit of inquiry is spreading, and we wait for the Spirit of God to lead the people to the truth."

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### North China Mission.

#### TIENTSIN.

(80 miles S. E. of Peking.)

LETTER FROM MR. CHAPIN, *December 1, 1866.*

*Sickness and Recovery.* The account here given by Mr. Chapin, of the sickness of himself and his wife in the summer of 1866, and their being, successively, brought back from the very borders of the grave, after life was despaired of in each case, is of so much interest, while the trials seem to have been so obviously sanctified, that the narrative should perhaps find a place in the Herald. Of his own case, our brother writes:—

"About the first of last June I had a sudden and severe attack of bilious fever, which in the course of four or five days became complicated with inflammation of

the lungs. The disease ran its course in about a week, and brought me very low; so low that my life was despaired of by my physician and other friends. Yet in great mercy God carried me safely past the crisis; the spark of life was not extinct, and my strength began to rally."

After about ten days of convalescence, he was removed on a couch, out of the city, to the residence of an English missionary, where he and his family received "every possible kindness and attention" for more than six weeks. Then, by the decided advice of the physician, he went to Chefoo, for the benefit of a brief residence at the sea-side. He writes:—

"We found a home with Mr. and Mrs. Corbett, of the American Presbyterian Board. We had, however, but just arrived there when Mrs. Chapin was taken down with a fever of the remittent type. For some weeks her symptoms were not regarded as very alarming, though of course we knew that her situation was one of some danger, and watched the progress of her disease with deep anxiety. About three weeks from the beginning of her illness the fever had spent its force, some of her symptoms changed for the better, and we thought she had safely passed the crisis. We soon found, however, that instead of rallying she was sinking, and ere many days we stood around what we all believed to be her dying bed. She herself believed that the hour of her release had come. She spoke the last farewell messages for relatives and friends in America, and for her associates in labor. The clammy death-sweat covered her face; the chill of death seized upon her extremities, and by degrees extended itself almost to the centre of life; and other signs of a rapidly approaching dissolution manifested themselves. Having commended her soul to God, we waited in constant expectation of her decease. But disease and death are under the control of our Almighty Father, who by a word can arrest them in their work when it pleases him. While waiting for her death, we were amazed to find warmth returning to her body and new signs of life exhibiting themselves. For days she remained upon the very brink of the grave, the flame of life burn-

ing so dimly that a breath might have extinguished it. Again she was brought so low that life was fully despaired of, and as before we waited for the arrival of the angel messenger commissioned to bear her spirit to its heavenly home. But again the mercy of God interposed and her life was saved. From that hour she rallied, at first slowly yet steadily. Having been brought so very low, it was a long time before she had recovered her strength sufficiently to travel, and it was only on the 1st of November, after an absence of nearly three months, that we were permitted to reach our home once more.

“These trying scenes have been over-ruled of God, I trust, for the benefit of ourselves and others. We have both of us found the grace of God sufficient to support the soul even in the immediate prospect of death. To each of us also, in turn, has the question been put by the providence of God: Are you willing to give up the dearest earthly object of your affection at my call? And in each of our hearts, after a severe though brief struggle, submission and faith have gained the victory, and with the deepest feelings of the soul we have been able to say, Thy holy will be done. And again, when the bitter cup has been taken from our lips, our hearts have together overflowed with emotions of gratitude and love to Him by whose power and mercy we have been raised from the grave, restored to each other and to our work; and we have anew consecrated ourselves to his service. To both of us, I believe, death and the grave will seem less terrible, and the scenes of eternity nearer and more real than heretofore. Our almost miraculous recovery has seemed to many a most manifest illustration of the power of prayer, which, during our illness, was offered in our behalf most importunately, both by native Christians and by our associates in missionary work. Having learned its power, and the willingness of our Heavenly Father to listen to our earnest cries, may we henceforth be as faithful in asking for the salvation of dying souls as for the earthly lives of friends whom we desire to keep with us.

have already been informed of the success which has attended the labors of our Methodist brethren in the borders of the neighboring province of Shantung. Seventy or eighty persons have been already baptized, and twenty or thirty more are applicants. The interest has spread to a large number of villages. Some of the converts have been called to endure a considerable amount of persecution, yet have stood firm. Many seem very warm-hearted and zealous in the service of their new-found Saviour. The movement seems to bear the impress of being truly the work of God's Spirit. The harvest seems ripe for the Christian reapers, but alas, how few there are to reap.”

*Tours—Openings—Need of Laborers.*

“Rev. Mr. Lees, of the London Mission at this place, and Rev. Mr. Williamson, agent of the Scotch National Bible Society for North China, have just made a tour into the interior, probably the longest ever made by Protestant missionaries in China. They traveled between 2,000 and 3,000 miles, their course lying through the four provinces of Chile, Shansi, Shensi, and Honan. Everywhere they found an open door for preaching, and for the sale of Christian books. More than 20,000 small books, about one third of which were Testaments or portions of Scripture, were thus disposed of. Multitudes met them, and hung with eagerness upon their words wherever they went. We have all had similar experiences, though on a smaller scale. I myself was absent from home fifteen days in the spring. During this time I visited ten cities, besides a great number of villages, preaching sometimes to audiences of 2,000 or 3,000 at a single place, and selling about 2,500 books, large and small. Everywhere the country seems open for missionary effort. Would that we had one hundred men, full of faith and zeal and love, to preach Christ to the countless multitudes who fill up this great plain of Northern China.

“It is true that loud calls come to the students in our colleges and theological seminaries of our native land, from the destitute places of the great West and

South, but where is there such destitution as here? Where such a field as here for the services of the loyal, devoted servants of Christ, who would leave a name and an influence behind them when they die? Our work is here in the very midst of the great ocean of humanity, and our words and lives may tell upon multitudes now, and far greater multitudes after we have ceased to live and toil for Christ upon earth. I wonder that the hearts of the enterprising and pious youth of our coun-

try are not so stirred up in view of the glorious service set before them, as to lead thousands to present themselves to the Board, and beg to be sent forth on this holy, joyous mission. What must become of China, — how many ages must, to all human appearance, pass away ere the gospel can be proclaimed to its 400,000,000 of immortal souls, — unless, in mercy, the great Head of the Church shall give a new missionary baptism to his people in Europe and America?"

## PROCEEDINGS OF OTHER SOCIETIES.

### CHURCH OF SCOTLAND.

THE missionary operations of the "Church of Scotland" among the heathen are all in India, where the church has, according to the last Report, 5 principal stations, 13 European agents, (of whom 9 appear to be ordained missionaries,) 4 native pastors, 10 catechists, 32 teachers, 250 communicants, and "about 2,000 pupils" in schools. It is now forty years, the report states, since the first circular was issued, asking contributions to support the "Scheme" of the "India Mission Committee." The result of "earnest appeals," "great preparations," and "unwearied exertions," for the first twelve months, was a total income of only £1,390.

The missionary efforts of the church in India have ever been largely directed to the support of "schools for the education of the young, in every department of useful knowledge, (secular as well as sacred)." The principal stations are, (1.) *Calcutta*; where there are more than 800 pupils in the several departments and classes of the Institution. A native congregation has been recently formed to which, at present, a catechist ministers. (2.) *Madras*. Here there are 2 missionaries and 11 teachers, 2 of whom are also catechists; a large educational institution, with about 200 pupils; a native church, with 143 communicants, under the care of a native pastor. Connected with this station as a centre, there are two "branch missions," with na-

tive preachers and teachers, — one at *Villore*, 80 miles west, and one at *Secunderabad*, perhaps two hundred miles west of north from *Madras*. (3.) *Bombay*; with 1 missionary, 1 native preacher, and 8 teachers. The number of pupils in the institution here, according to the last report, was "249 in English, and 32 in Marathi." (4.) *Gyah*, apparently near two hundred miles northwest from *Calcutta*; 2 missionaries, 2 native catechists, 1 teacher. (5.) *Sealkote and Goojrat*, in Northern India; 2 missionaries, 2 European superintendents, 2 English masters, 3 catechists, 2 Persian teachers, and 1 colporter. The last two are more distinctively preaching missions, but there are "Orphanages" at each.

The total general income of the "Scheme" for the last year, was £5,702 0s. 5d., (\$28,510); and the general expenditure, £5,515 9s. 10d., (\$27,578.) The Church has missionary operations among the Jews abroad, at *Constantinople*, *Smyrna*, *Salonica*, *Beirut*, *Alexandria*, and in *Abyssinia*. Income of the Jewish "Scheme," for the year, £3,823 9s. 9d. Expenditures, £3,533 1s. 9d.

### FREE CHURCH OF SCOTLAND.

THE last Annual Report of the Foreign Mission Scheme of this church shows an ordinary home income, for the year, of £16,663 0s. 6d., (\$83,315) and an ex-

penditure of £15,768 10s. 10d., (\$78,844). There is also reported as "raised by the Ladies' Society for Female Education in India and Kaffraria," £2,528 15s. 10d., (\$12,644); and "raised in India and Kaffraria, including Government grants-in-aid, school fees," &c., £12,555 13s. 5d., (\$62,778.) The Report states: "The most gratifying feature in the foregoing statement is the amount raised abroad for our missions, exceeding, as it does, the entire sum contributed by the congregations at home by means of associations and church-door collections." The missions are in India,—at Madras, Calcutta, Bombay, Poona and Nagpore,—and in Southern Africa. A tabular view presents the following statistics:—

Central and Branch Stations	India.	Kaffraria.	Total.
	42	28	70
<i>Agency.</i>			
Ordained European Missionaries	17	5	22
“ Native “	7		7
Licensed Native Preachers	3		3
European Miss'y Teachers, Male	6	2	8
“ “ “ Female	5	1	6
Medical Missionaries	2		2
East Indian Christian Teachers	2		2
Native Christian Teachers, Male	62	18	80
“ “ “ Female	18	3	21
Catechists	5	2	7
Scripture Readers and School Visitors	8	6	14

	India.	Kaffraria.	Total.
Colporters	9	1	10
Students for the Ministry	7		7
<i>Native Churches.</i>			
Communicants	491	866	1,357
Baptized Adherents, not Communicants, Adults and Children	522	392	914
Adults Baptized, or admitted on Profession during the year	64	60	124
<i>Institutions and Schools.</i>			
Anglo-Vernacular, for Males	20		20
“ “ for Females	8		8
Vernacular, for Males	28		28
“ for Females	36		36
<i>Scholars.</i>			
Anglo-Vernacular, Males	5,768	75	5,843
“ “ Females	550		550
Vernacular, Males	2,621	354	2,985
“ Females	1,815	436	2,251
Total under Instruction	10,754	875	11,629

In remarks at the conclusion of the Report it is said: "By the varied agencies now in operation, Divine truth, either in its simple elements, or in its higher forms of systematic theology, is assiduously taught to 8,389 of the male juveniles, and 2,365 of the female juveniles of India, and to nearly 900 of the male and female juveniles of South Africa; while the seeds of divine knowledge have been scattered broadcast among, not thousands merely, but literally tens of thousands, of the adult Indian and South African population."

## MISCELLANIES.

### POWER OF THE BIBLE.

A WESLEYAN missionary in the Fiji Islands makes the following remarkable statement, for the encouragement of Bible societies:—

"In April, 1865, it fell to my lot to examine twenty-eight young men, who were recommended by our native ministers as candidates for the office of local preachers. Whilst listening to the accounts of their conversion to God, I was struck with the oft-repeated mention of the New Testament, as having been the only means used by the Holy Spirit to convince them of their danger, and to point them to the 'Lamb of God, which taketh away the sins of the world.' Since that time I have carefully noticed such cases whilst engaged

in my missionary labors. From conversations, examinations, and written documents, I have now ascertained that more than two thirds of our 200 catechists, lay preachers and schoolmasters have been aroused to a sense of their danger whilst living in sin, and have afterwards obtained peace, solely through reading their Testaments, without having received any counsel, admonition, or spiritual instruction from any one.

"As these are representative men from all parts of the Windward Group of the Fiji Islands, I think we may safely conclude, that the majority of those of our members who have passed from 'death unto life,' owe all their good to the study of God's Word. And when it is remembered that we have 4,260 members in society with us in this circuit alone, and 432



upon trial, what a blessed fact is here brought out to the glory of God!"

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SINGING AND PREACHING IN INDIA.

A MISSIONARY of the Scotch Free Church writes from Janlua, India: "We carry on street preaching here on a somewhat different plan from the one we have at Indapur. Here I have a blind minstrel, named Bartimeus, who happens to have a stentorian voice, and so has his young wife. They are both very fond of singing our Christian hymns. My old venerable friend Premdas, our senior catechist, has composed a large number of hymns, set to native tunes. Being but a simple prose man, I am not able to judge what poetic fire or rhythm there is in these simple verses; but the good old man has succeeded wonderfully well in putting gospel truth into that form which simple, unsophisticated natives love to hear and sing.

"You know Hindus are essentially a musical people; and, as most of their sacred books are in poetry, which they continually go about singing, when we get our people to sing Christian hymns to native tunes, we only present truth in a form they love best. . . . Wherever the blind minstrel and his party go they invariably secure attention; and after singing a hymn, the blind man speaks in his own words what he has been singing, and exhorts his hearers to give up their gods and superstitions, and believe in the Lord Jesus, the only name given under heaven whereby men may be saved. I have used the singing party very often as a capital way of collecting an audience."

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"THE BEST BANK."

THE following note was sent to the Treasurer, from Ohio, with the contribution.

"I send you \$100, as the annual contribution of Rev. J. H. J., of ———, Ohio. For several years I have had the pleasure of sending this sum annually, as his contribution to foreign missions out of an income of less than \$800 per annum. He and his

wife are very economical, and are glad to help on the cause to this extent. He says: 'This is the best bank into which to put my annual surplus.'"

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THE "MORNING STAR."

THE arrival of the children's missionary vessel at Honolulu was announced in the last number of the Herald. A letter to the "Stockholders," from Mr. Bingham, who went out as captain, will be published next month. Meantime the children and others will be glad to see a few extracts from notices which have appeared in the Honolulu *Commercial Advertiser*. That paper, for March 16, says of the "Morning Star": "This beautiful craft, more appropriately termed a yacht, arrived in our harbor early on the morning of the 15th, — 120 days from Boston. She arrived off Hilo, and in sight of the town, 117 days from port, but meeting there head and baffling winds, was three days thence to this port. Her passage, compared with that of other larger vessels that sailed about the same date from New York and Boston, for these Islands and San Francisco, is a very good one.

"She was built by Messrs. Curtis, Smith & Co., of East Boston, of the best seasoned oak and hackmatack, in the most substantial manner, copper fastened throughout, and furnished with wire rigging, . . . and she is certainly one of the prettiest vessels that ever entered our harbor. Her cabin is a model of comfort, being on deck, large and airy, with five state-rooms, and a small steerage in aft of the cabin. . . . The officers speak in high terms of her sailing qualities, — that she is an easy vessel, and 'sails to windward like a pilot boat.' One would suppose she was possessed of these good qualities from her model and build. . . . It would be difficult to improve on her size or her model for our inter-island trade."

From the *Advertiser* of March 30th, [?] not received at the Missionary House, the following statement has appeared in other papers: "On Tuesday last a very interesting scene occurred at the wharf where this new missionary packet was lying, which

was very expressive of the deep interest felt by the Hawaiians — adults as well as children — in this, the ‘children’s ship.’

“At about two o’clock, the Sabbath-school children of the different Protestant churches, to the number, we should judge, of about two thousand, marched in procession to the wharf, accompanied by their teachers and many of the parents. But a small portion of the immense crowd found places on the vessel, which was literally alive with its youthful shareholders, who seemed delighted with ‘their ship.’ The vessel herself was in holiday attire, all her bunting waving in the breeze, and a large Hawaiian flag at the fore. Prayer was offered by the Rev. Dr. Lowell Smith; and the Rev. H. H. Parker, in the name of the Hawaiian children, welcomed Capt. Bingham and his beautiful craft to these shores. Singing by the Kawaihau choir — and most excellent singing it was — followed, when Mr. Bingham responded.

“The services were all in Hawaiian, and there was such a dense crowd that our reporter was unable to get within earshot of the speakers. As late as five and a half o’clock, P. M., the wharf and vessel were still crowded with eager visitors. The number that visited her during the afternoon must have been at least four thousand persons, old and young, which is double the number that witnessed her launch in Boston. The number of shareholders in the little craft is stated to be over 160,000, of whom some three or four thousand reside in this kingdom. The *Morning Star*, we learn, will sail for Marquesas on Thursday next.”



#### A DAY IN BITLIS, TURKEY.

ONE of the missionaries from Bitlis, now in this country for the recovery of health, furnishes the following account of one day’s labor in the spring of 1866, when there was much religious interest at that place.

“*Bitlis*, April 19, 1866. This morning I rose before day, and prepared myself for the ‘daily dawn prayer-meeting.’ At dawn, walked fifteen minutes to the meeting. Forty assembled. Sang ‘Rock of Ages’; a

brother led in prayer; sang ‘Just as I am.’ Half an hour was thus spent in singing and prayer, and I then read the 55th chapter of Isaiah, and showed the application of the truth contained in it to the sinner’s state, especially that God was near, and ready to forgive. Many were in tears; fifteen rose and asked for prayers; others were so overcome that they had not strength to rise. The prayer of one young man was, ‘God be merciful to me a sinner,’ which was all he could utter, and overcome with feeling he sat down. After meeting, returned to my house, and was followed immediately by three young men, who came to converse about their religious state. Spent an hour with them. One of them was from a village a day’s journey distant, and ran away from home to come to our school in the city. He was rejoicing in hope, and wished to return to his village to confess some small faults that he had committed against his neighbors. He has learned to read the Testament while with us. Another of the three was anxious that his sister should attend our girls’ school. He has a hope, but I fear for him. At one time his anxiety was so great that his hands were cramped.

“I left these men for breakfast and family worship. Armenian strangers were present at family prayers. After speaking a few words to the strangers I left them to see some sick persons who were waiting for me at the door. After prescribing for them and urging them to turn unto the Lord I went to the theological class, with whom I spent two hours. Before the lesson was over other callers came. One man would have me go two miles to see a sick person. Spent a long time with several of the brethren, urging them to make their salvation sure. Was called away from them to dinner. After dinner went to the girls’ school to give a Bible lesson. Then spent some time talking with the pastor, and giving hints to guide him in his conversation with awakened sinners and young converts. Left him to attend an inquiry meeting. Found 40 men and 15 women present. Conversated with all the women about their personal salvation. (Mr. K. spake to the men.) After meeting, spent some time consulting with

Brother K. about the spiritual state of those who had been present, and returned home. It was already dark and the evening lamp was lighted. Thus this day has been spent. Yesterday was much the same, except that instead of an inquiry meeting we had a meeting to examine candidates for church membership. To-

morrow we shall have a meeting with the church, instead of the inquiry meeting, to hear the reports of members respecting the different persons they have talked with on the salvation of the soul, and give them hints as to the manner of conversing with men in different states of mind."

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## MONTHLY SUMMARY.

### HOME PROCEEDINGS.

*Ordination of Missionaries.* An event of great interest occurred at Chicago, on Thursday, April 18, in connection with the ninth anniversary of the Chicago Theological Seminary. Eighteen young men graduated, and in the evening of the same day, five of these were ordained in the Second Presbyterian Church, as missionaries under appointment by the American Board to different fields abroad;—"first fruits, we trust," as was said to them in the charge, "of these Northwestern churches and of this young Seminary;"—a repetition in the distant West, of what took place at the East fifty-five years ago, when the five first missionaries were ordained at Salem, Mass.

The sermon was preached by Professor Henry Smith, of Lane Seminary; Rev. Dr. Truman Post, of St. Louis, offered the ordaining prayer; Professor S. C. Bartlett, of the Chicago Seminary, gave the charge; Professor J. Haven, of the same institution, made an address of presentation, giving the young men to the Board for its great work; and Rev. S. B. Treat, Secretary, representing the Board, received them, and gave the right hand of fellowship, in behalf of the Prudential Committee, and also in behalf of the Council. There was a "crowded audience," and the services were "most interesting and impressive."

The young men thus ordained,—a larger number than has ever been sent before, at one time, from the West,—were, William H. Atkinson, of Bloomington, Illinois, and Spencer R. Wells, of Delavan, Wisconsin, designated to the Mahratta Mission; Samuel E. Evans, of

Chelsea, Mass., and Carmi C. Thayer, of Dana, Mass., who go to Central Turkey; and William E. De Riemer, of Chicago, whose designation is not yet fixed.

Mr. Henry S. Barnum, of Stratford, Conn., under appointment to Eastern Turkey, was also ordained at Auburn, N. Y., on the 5th of May. Sermon by Rev. Dr. Booth, of New York.

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### MISSIONS OF THE BOARD.

*Syria.* The accounts in Mr. Bird's letter (page 172) of the movement at Shweir and of a new pupil in the school at Abeih, will be read with interest.

*Western Turkey.* Mr. Herrick writes from Constantinople, that on the first Sabbath in March six persons were received to the church in the city proper, representing four distinct nationalities,—Turkish, Armenian, Greek, and Bulgarian. Two of these, however, Ahmed Agha and his wife, were baptized six years ago, but not enrolled as members of the church. In his work among Mohammedans, Mr. Herrick states that he has now "more calls from inquirers, and more personal communication with the people, than at any time, certainly since the persecution of 1864." Besides Turkish Mohammedans, he has conversed with, and seen at his service, at least one Mussulman from each of the following nationalities—Arab, Persian, Circassian, Georgian, and Bosnian.

Mr. Haskell, of Philippopolis, wrote on the 29th of March, that the attention of pupils in the school there to religious instruction, increased considerably after the

"week of prayer." They had held "room prayer-meetings" for some weeks before that time. One was admitted to the communion in January and another in March; and "strong hope" is entertained respecting four or five others, that they are converted persons. Some pleasant indications have been noticed upon mission tours, and it is said, "the work among the Bulgarians seems to be decidedly advancing."

Mr. Bryant, of Sivas, gives pleasant accounts of increased efforts by the Protestants there and at Zara, to support their own institutions, and in other ways to do good. See his letter on page 168.

*Central Turkey.* Mr. Schneider writes from Aintab, that one of the church members was recently sent to labor in Hassan Begli, in the mountains west of Aintab. On his way he met with twenty inhabitants of Zeitoon, with whom he spent most of a night in religious conversation and prayer. "They earnestly entreated him to accompany them to their homes." Passing through a village which he entered with fear, as the people have heretofore manifested much enmity against the mission helpers, he found their feelings so changed that they now begged him to remain, in "compassion to them and their children." At Hassan Begli the people received him with great joy, and sat up till ten o'clock at night talking with him. "The most lively interest has been manifested there, and the prospects of the gospel are most cheering." Mr. Schneider adds: "Eight persons give decided evidence of the work of the Spirit in their hearts. Some of them are seen praying among the bushes, and five of them have the New Testament and hymn-book in their bosoms while ploughing the fields, thus studying their lessons to recite them on returning home; while others are heard to sing their hymns under the shade of the trees. Not only in this place, but judging from what we learn, in other points of that mountainous country, also, the people are ready to receive the gospel. But where are the men to occupy the openings?"

A letter from Mr. Powers, now at Marash, (see page 168,) gives a cheering ac-

count of the condition of that field, and contrasting it with places which have been of late without suitable missionary supervision, presents a strong plea for reinforcements.

*Eastern Turkey.* Mr. Pollard, of Erzroom, reports trying cases of persecution at the out-station Chevermeh. At Erzroom, it is said, there are encouraging appearances. A daily prayer-meeting, established last November, has had an average attendance of twenty-five for some months; and during the week of prayer as many as fifty were sometimes present. One person has been recently added to the church, and two others stand propounded. There are pleasant appearances among the Greeks at Erzroom, as well as at Trebizond.

Letters from Mr. Williams, (page 169,) respecting the unwonted religious interest at Mardin, the organization of a church there, and the new candidate for the ministry and the missionary work, are of great interest. His account of "Oosee" will not fail to be read by those who notice it.

*Nestorians.* Letters from two brethren of this mission, (page 173,) show a very happy increase of religious interest in some places, commencing with the week of prayer; and Mr. Coan's notice of the Protestant community in Sherwan, Russia, is worthy of special notice.

*Mahrattas.* Mr. Harding's letter (page 175) presents a very touching account of some incidents connected with the death of his wife.

*Madura Mission.* Extracts from the report of this mission for 1866 will be found at page 176. The statements respecting the hopeful condition of the Hindoos, in their change of feeling respecting Christianity, are sustained by the opinions of many missionaries, of different societies. The time for greater effort in India seems to have fully come.

*Ceylon.* Mr. Hastings wrote March 8: "The cholera has considerably abated. It still lingers, however, in some localities.

The whole number of deaths by the disease in this province, up to the 23d of February, was 9,167. It has prevailed in more than two thirds of the villages of the province, and the rate of mortality has been three per cent. of the population of those villages. Of the members of our churches, about twenty-five have died, and quite a number of baptized children and youth. During the twenty years that I have been connected with the mission, I have never known our work to be so broken up as during the few months past. Our village schools are now commencing again, but many of the former pupils have died. We have great reason for gratitude that all the members of our mission families have been preserved from the pestilence." Noticing the arrival of missionaries from other societies, Mr. Hastings says: "We are glad to see other missions reinforced, though not permitted to welcome new laborers for our own field. We have arrived at that point of progress in our work when it seems very important that the mission should be well manned. We are now, I fear, losing ground, for want of more missionary strength. Can you not send us two young men with Brother Sanders?"

The "Tabular View" of this mission, for 1866, notices the admission of 19 members to the churches.

*Foochow.* The report of this mission, for 1866, shows the admission of twelve persons, by profession, to the four churches. The girls' boarding-school, under Mrs. Baldwin's care, has thirteen pupils, and is in a flourishing condition, "gaining a good name among the people." About 2,000 copies of the New Testament, 1,000 of the first part of Genesis, 5,000 of the Lord's Prayer, and 3,000 of the Ten Commandments, have been distributed by Mr. Peet; and "others have distributed a large number of portions of Scripture and tracts." The report states: "Some events have recently transpired which seem to indicate that the Chinese officers are convinced of the superiority of foreign arts and sciences, and are desirous to introduce them. The late Viceroy of the Fuhkien and Chekiang provinces inaugurated the scheme of build-

ing several gunboats at this port, by the aid of French ship-builders. A dry dock is already begun. The officers have also decided to have the French language, together with the art of ship-building, taught to thirty intelligent Chinese youths, selected for the purpose. They are to receive from Government about five dollars and a half per month, and board, for five years, while learning; and are afterwards to be employed by Government in connection with shipping. Thirty other youths are in like manner to be taught English and the art of navigation."

*North China.* A letter from Mr. Chapin (see page 177) presents various points of interest, and again urges the call for more laborers among the many millions of China, now apparently open, to so great extent, for the preaching of the gospel.

*Zulus.* The "Tabular View" of the Zulu mission for 1866, shows a total of 394 members in the churches at the end of the year. Forty were received by profession during the year; and it is stated, "several have been added since the first of January; so that our whole number is now above 400." There are 668 pupils in 14 common schools, and 16 in the training school at Amanzintote.

Mr. Tyler wrote from Esidumbini, March 5: "We are greatly cheered and encouraged by what God has done and is doing at our station. Eight individuals have recently been received to church fellowship, on profession of their faith, six of them being heads of families; and an equal number will doubtless be received at our next communion. Our congregation is as large as our chapel will contain, and about two thirds of the audience are respectably clad. We need a larger building for worship; and were not the few from whom I should expect help so poor, and the times so hard, rendering it almost impossible for them to obtain money with which to purchase the necessaries of life, I should commence at once a larger sanctuary. Another year, if we are spared, we shall hope to do something in this direction."

*Micronesia.* A letter from Mr. Snow, of Ebon, dated July 1866, states that 21 members had been received to the church there during the previous year; in all, from the first, 67 had been admitted, — 28 males and 39 females. Eight had been excommunicated, and two had died, leaving 57 living and in good standing. "Of the goodly number of church members who went north last spring, with the chiefs [to other islands, — for whom many fears were entertained,] all returned well reported of, both among themselves and by the chiefs."

*Sandwich Islands.* A letter from Mr. Coan, of Hilo, notices the annual conference of the churches in Hilo and Puna, in December, and on the first of January a Sabbath-school celebration, of which the account is very interesting, but too long for use in the Herald. After forming a procession, of about 400 children, with "five elegant banners" and "thirty beautiful flags," as the march proceeded, it is said, "The flutes played sweetly, and the four hundred sang in remarkable harmony, with a sound 'like the voice of many waters.' The moving column, with its beautiful banners, its fluttering flags, its gay attire, its well-timed step, and its joyous music, attracted the attention and called forth the admiration of multitudes of spectators. At ten o'clock A. M. the procession reëntered the church, and took seats, previously assigned, in perfect order. The house was filled in every part. Then came the exercises, which lasted one hour. These were prayer, singing, and instrumental music, interspersed with short, animated speeches, limited to four or five minutes. It was a live meeting, with a sea of shining faces, a constellation of starry eyes, and a thousand happy hearts."

*Senecas.* Mr. Curtis, of Lower Cattaraugus station, wrote April 1, noticing unusual religious interest. He states: "We observed the week of prayer, and the people attended meetings better than I expected. We held them through the day and evening, and continued them evenings, and occasionally through the day, for several weeks. The church was very much revived. The young members, who

had got far away, seemed greatly blessed; and some, we hope, were converted. Ten united with the church at our last communion, and three others have been accepted and are waiting to join in full at the next communion season; and probably some more will unite at that time.

We have some very precious meetings. Brother Daniel Twoguns, one of our most spiritual and active brethren, has opened a new place, several miles from here, on the other side of the river, near Towanda, where he spends a good deal of his time through the week. His neighbors are mostly pagans, but he is holding meetings occasionally, evenings, with great promise. Some of the brethren often go up and help him, and he thinks some persons have been converted. He has succeeded in getting up a new school-house, and they will have a school this summer."

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#### OTHER MISSIONS.

*Baptist Union.* The *Macedonian*, for May, states: "The account of the financial year, closing with the 31st of March, 1867, is made up, and we are compelled to announce that the Union is in debt. The whole expenditure for the year has been within a small fraction of the \$200,000 authorized by the Union at its last annual meeting; that is to say, \$199,077.79. The total receipts for the year have been \$191,714, leaving a balance against the Union of \$7,363.79.

"The whole amount of donations for the year is \$142,661.36. This is \$18,044.18 more than was realized from the same source last year. On the other hand we received from legacies \$15,866.42 less than last year.

"The large increase in the amount of donations, \$142,661.36 against \$124,617.18, is really a cause for devout gratitude. It has been a hard year to raise money, but in almost every quarter there has been an increase on the amounts contributed last year. Had money been as easy as in the previous year, we would have realized the full amount of our expenditure."

*Native Ministers.* The *Record*, of the

Presbyterian Board, for May, mentions recent cases of ordination of natives in the mission fields as follows: "The Presbytery of Saharunpur has ordained two licentiate preachers, Kanwar Sain and Gilbert McMasters, the former as an evangelist, and the latter as co-pastor of the church at Dehra. We learn, also, that Ysing Nyingkwe was ordained by the Presbytery of Ningpo; his post of labor is at Hangechow and its vicinity. The Presbytery of Shanghai has ordained the licentiate preacher Bau, as an evangelist. The dates of these ordination services are not given in the letters before us, but they are all of recent occurrence. Our readers will give thanks to God for them." Rev. J. Wherry wrote from Shanghai, January 7: "Yesterday was our little church's communion day. The services were wholly conducted by Bau, Sicn Seng. [teacher,] our newly ordained evangelist. This good brother has long been chief among our native helpers; and, possessing a good education, [in the vernacular language,] sufficient fluency of speech, an extensive knowledge of Scripture, good judgment, an earnest heart, desiring the spiritual welfare of his countrymen, he is, judged by a fair standard, no mean preacher."

*Japan.* Dr. Hepburn, of the Presbyterian Board, wrote in January: "I wish I could impress you with the strong convictions I feel that the time has come for working, and that the men for this should be speedily upon the ground. I have been in Japan since it was opened, and have watched with deep interest the gradual, and astonishingly rapid changes that have been going on. I feel that we are now on the eve of changes that will throw open the country to Christian effort, and if our Church wishes to hold her place in this work she must increase her force."

*Siam.* The *Foreign Missionary*, of the Presbyterian Board, for May, states: "The brethren at Bangkok, when sending their Annual Report, spoke in desponding terms of the withholding of God's converting power from their labors. They closed their mission year without knowing that one had been born into the kingdom at

that station. Since that, their hearts have been cheered by seeing one and another anxious to confess Christ. Several of these cases have been noticed. In letters just received, we are informed of the baptism of three more young men."

*China.* The *Foreign Missionary* for May, presents the following items: "Dr. Happer writes: 'On the 20th of January was our regular quarterly Communion Service. It was our privilege to receive three persons into the communion of this church, on profession of their faith in Jesus as the only Saviour of sinners.' Two of these had been pupils in Mrs. Happer's boarding-school. The third was a man of sixty years, who had for some time been under religious instruction. Besides these, several inquirers are mentioned who are deeply concerned for the salvation of their souls.

"A young man was admitted to the church at Shanghai at a late communion; a son of one of the church members. There were other applicants for baptism at the same time that this youth was received, but they were requested to wait to another communion.

*Abyssinia.* The *London Jewish Intelligencer*, for March, states: "News has been received of our missionary brethren in captivity up to December 10th. They are enjoying tolerably good health, although now and then feeling the effect of their long confinement and chains. At present their hands are free, and they occupy a more spacious prison than when they were in the common jail, where, for some time, the ground allotted them was so limited that if one turned round in the night, his neighbor, whether willing or not, was obliged to follow his example. They are still at Magdala, occupying four huts, or brushwood tenements. A little to the right of these is the dwelling of Mr. Rassam, which, as he is the chief of the party, is distinguished by its furniture within, and a few feet of cultivated ground without. A guard of two soldiers occupies each hut at night. On the Lord's-day, Divine Service is held in Mr. Rassam's prison, when Mr. Stern gives a short address, conclud-

ing with an appropriate prayer. Missionary work is not neglected, though the opportunities for carrying it on must necessarily be very limited. The captives still do not despair of their final liberty, if God preserves their lives. Whilst at times they cannot but shudder at the recollection of all they have endured, their many mercies in the midst of it give them good hope that all will yet end well."

EMBARKATION.

Rev. Samuel S. Mitchell, of Morrystown, N. J., and Mrs. Lucy M. Mitchell, daughter of the late Dr. Wright, of the Nestorian mission, sailed from New York April 27th,

in the steamer Mississippi, for Havre, on the way to join the Syria mission. Mr. Mitchell was educated at Williams College, and at Auburn and Union Theological Seminaries.

DEATH.

No direct intelligence of the event has reached the Missionary House as yet, but papers announce the death of Rev. J. S. Emerson, at Waiialua, Sandwich Islands, on the 26th of March. Mr. Emerson joined the Mission at the Islands in 1831, and had therefore been engaged in the work of evangelization there for about 36 years.

DONATIONS RECEIVED IN MAY.

MAINE.	
Cumberland co. Aux. Soc. H. Packard, Tr.	
Brunswick, two sisters, for the Female Sem. at Oronoiah,	18 00
Lewiston, Bates College, Richard C. Stanley,	20 00
New Gloucester, Miss A. C. M. Foxcroft,	20 00—58 00
Hancock county.	
Castine, Samuel Adams,	30 00
Kennebec co. Conf. of Churches.	
Hallowell, Mrs. M. K. Page,	20 00
Lincoln county.	
Bath, Central Cong. ch. and so. (of wh. from Charles Clapp, Jr., to cons. Rev. CHARLES PACKARD, Woolwich, H. M., 50,)	248 00
Oxford county.	
South Paris, a member of Cong. ch.	3 00
Penobscot co. Aux. Soc. E. F. Duran, Tr.	
Bangor, T. S. Smith,	5 00
Brewer, 1st Cong. ch. and so.	25 23—30 23
Union county.	
Fryeburg, Cong. ch. and soc.	28 43
Waldo county.	
Scarsport, Cong. ch. and so. m. c.	5 25
Washington county.	
Machias, Centre st. Cong. ch. and so.	30 00
York co. Conf. of Ch's, Rev. G. W. Cressey, Tr.	
Lebanon, Cong. ch. and so.	46 00
Saco, 1st Cong. ch. and so., Benevolent Soc., ann cont.	37 04
Sanford. John Storer, to cons. Rev. E. A. STOCKMAN, Wells, Mc., and Rev. G. B. ILSLEY, Springvale, Mc., H. M.	
	100 00—183 04
	635 95
NEW HAMPSHIRE.	
Cheshire co. Conf. of Churches. George Kingsbury, Tr.	
Dublin, Cong. ch. and so.	7 52
Marlboro', Cong. ch. and so.	3 83
Nelson, Rev. J. Marsh,	5 00
Rindge, a friend,	1 00
Roxbury, Brigham Nims,	10 00
Westmoreland, Ev. Cong. ch. and so., Mrs. Betsey Shaw,	10 00
	37 35
Less c'tf,	50—36 85

Grafton co. Aux. Soc.	
Campton, Mrs. M. L. Pulsifer,	10 00
Piermont, Mrs. Rhoda E. Blain,	10 00—20 00
Hillsboro co. Conf. of Churches. Geo. Swain, Tr.	
Bennington, Cong. ch. and so.	13 20
Hollis, Cong. ch. and so., Polly Rockwood,	10 00—23 20
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Canterbury, Cong. ch. and so.	8 26
Concord, South Cong. ch. and so., add'l, 19.97; Miss J. FLETCHER with prev. dona. to cons. herself H. M., 25;	
Northfield and Sanbornton, Cong. ch. and so., ann. coll., with prev. colls. to cons. J. W. MOORE and B. F. BROWN, Saubornton, N. H., H. M.	91 25
Pembroke, Cong. ch. and so.	31 65
West Boscawen, Aux. Miss'y Soc. 63, less express, 25c.	62 75—238 88
Rockingham co. Conf. of Churches.	
Candia, Cong. ch. and so. m. c. 6.77, less c'tf, 50c.	6 27
Exeter, 1st and 2d Cong. ch's, m. c.	17 28
Greenland, L. P. Weeks,	10 00
North Hampton, Cong. ch. and so. m. c.	18 00
Portsmouth, North Cong. ch. and so. with prev. dona's to cons. Mrs. S. E. STAVERS, Mrs. H. G. PAYSON, Mrs. L. E. STEVENS, Mrs. E. C. KNOWLTON, Mrs. L. M. RAND, and Mrs. M. J. KIMBALL, H. M.	
	430 84—482 39
Strafford Conf. of Ch's. E. J. Lane, Tr.	
Ossipee Centre, Cong. ch. and so. ann. coll.	17 50
Sanbornton, Cong. ch. and so.	20 00
Wakefield, Rev. D. D. Tappan,	10 00—47 50
	848 82
Colebrook, Cong. ch. and so. m. c.	33 31
	882 13
Legacies.—Concord, Mrs. Louisa W. Colby, by James Morgan, Ex'r, 300, less tax, 18;	
	282 00
Francetown, Mrs. Nancy L. Gorton, by S. D. Downes, Ex'r, to const. D. W. DUNCELE, H. M., 100, less tax 6;	
	94 00—376 00
	1,258 13



## VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.	
Orwell, Rev. Job Hall, 25; L. Root, 10;	35 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, "Friends of Missions,"	300 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	148 00
Orange county.	
Tunbridge, Cong. ch. and so.	25 00
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.	
Derby, Mrs. E. A. McPherson, 10,	
Mrs. O. Newcomb, 10;	20 00
Greensboro', Cong. ch. and so.	25 00
Holland, Cong. ch. and so.	6 16
Morgan, Cong. ch. and so.	4 95—56 11
Rutland co. Aux. Soc. James Barrett, Tr.	
Castleton, Cong. ch. and so. coll.	163 17
Pittsfield, Cong. ch. and so.	11 25
Rutland, Cong. ch. and so. coll.,	
add'l, 15, m. c. 28.15;	43 15—217 57
Washington co. Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so. coll.	17 46
Windsor Co. Aux. Soc. Rev. C. B. Drake	
and J. Steele, Trs.	
Ascutneyville, P. Haskell,	5 00
Weathersfield Centre, Mrs. F. Warren,	5 00—10 00
	809 14
Morrisville, C. M. Boynton, 1.50, Miss	
A. L. Edwards, 1;	2 50
	811 64

## MASSACHUSETTS.

Barnstable county.	
Chatham, Cong. ch. and so.	15 25
South Wellfleet, Cong. ch. and so.	20 00
Waqnot, Cong. ch. and so.	14 23—49 48
Berkshire co. Aux. Society.	
Lanesboro', Clarissa Briggs,	10 00
Pittsfield, Maplewood Seminary, m. c.	27 00—37 00
Boston and vic.	
Boston,	1,314 20
Chelsea, Winn. Cong. ch. and so.	
m. e. 45.18; Broadway Cong. ch.	
and so. m. c. 38.36; Albert and	
Alfred, 4.50;	88 04—1,402 24
Essex county.	
Andover South Cong. ch. and so.	
ann. coll. to cons. STEPHEN TRA-	
oy, H. M., 426.10; West Cong. ch.	
and so. to const. BENJ. BOYNTON,	
H. M. (coll. 174.23, m. e. 17.28,) 191.51;	617 61
Lawrence, Eliot Cong. ch. and so.	
for salary of Rev. P. O. Powers, onc	
quarter,	187 50
Methuen, 1st Cong. ch. and so.	60 12—865 23
Essex county North Aux. Soc. Wm.	
Thurston, Tr.	
Groveland, Cong. ch. and so.	12 50
Nowburyport, North Cong. ch. and	
so., a friend, to cons. Mrs. J. C.	
CLARK, Woodburn, Ill., and MOODY	
ADAMS, Newbury, Mass., H. M.	200 00—212 50
Essex South Conf. of Ch's. C. M. Rich-	
ardson, Tr.	
Beverly, Dane St. Cong. ch. and so.	
to cons. SAMUEL FOSTER, SARAH A.	
GLIDDEN, SUSAN E. BAILEY, and	
JOHN W. ABBOTT, H. M.	600 00
Marblehead, 3d Cong. ch. so. m. c.	
4; Ephraim Chambers, a thank-	
offering, 1;	5 00
Salem, Tabernacle Cong. ch. and so.	735 44
Wenham, Cong. ch. and so. m. c.	2 55—1,342 99
Franklin co. Aux. Soc. Lewis Merriam, Tr.	
Bernardston, Miss M. L. Newcomb,	
to cons. RICHARD F. NEWCOMB, Be-	
loit, Wis., H. M.	100 00
Hampden co. Aux. Soc. J. L. Whitney, Tr.	
Blanford, Cong. ch. and so. coll.	8 48
Chicopee, Third Cong. ch. and so. to	
cons. A. E. WHITE, H. M.	100 00
Longmeadow, Ladies' Sewing Circle,	
28, Gents. Benev. Assn. 14.75,	
Ethan Ely, 1.000;	1,052 75
Monson, A. W. Porter,	500 00
Springfield, Olivet Cong. ch. and so.,	
add'l,	17 06
West Springfield, Cong. ch. and so.	
m. c.	27 83—1,706 12
Hampshire co. Aux. Soc. S. E.	
Bridgman, Tr.	
Amherst, Faculty and Students of	
Amherst College, m. c.	55 35
Hadley, Russell Cong. ch. and so.	
m. c.	50 10
Packardville, church and so.	3 00
West Cummington, Cong. ch. and so.	5 55—114 00
Middlesex county.	
Billerica, Cong. ch. and so.	30 00
Cambridgeport, 1st Evan. Cong. ch.	
and so., add'l, 150; Stearns' Chapel,	
m. e. 10.76, less c't. 25c.	160 51
Charlestown, 1st Cong. ch. and so.	
m. c.	12 49
Framingham, Hollis Evan. Cong. ch.	
and so.	446 11
Grantville, Cong. ch. and so.	10 18
Lowell, Appleton St. Cong. ch. and	
so. to cons. Rev. A. P. FOSTER,	
H. M.	118 39
Malden, Trin. Cong. ch. and so.	20 00
Newton Centre, Cong. ch. and so.	
m. c.	40 61
Weston, a friend,	5 00
Woburn, D. D. Hart,	10 00—853 29
Norfolk county.	
Roxbury, Vine st. Cong. ch. and so.	
(coll., add'l, 350, m. c. 33.) 338,	
Eliot Cong. ch. and so. m. e. 11.94;	394 94
Sharon, Cong. ch. and so. m. c.	
13.76; Mrs. Darius Lothrop, 10;	23 76
West Roxbury, So. Ev. ch. and so.	
m. c.	42 79
Wrentham, 1st Cong. ch. and so.	
ann. coll.	85 00—546 49
Palestine Miss'y Soc. E. Alden, Tr.	
Braintree, South Cong. ch. and so.	5 00
Taunton and vic.	
Fall River, Central Cong. ch. and	
so. m. c.	145 52
Worcester co. North Aux. Soc. C. San-	
derson, Tr.	
Ashburnham, a thank-offering, on	
the 85th anniv. of the birth of M.	
C. R.	5 00
Gardner, Ev. Cong. ch. and so. m. c.	2 50
South Royalton, Cong. ch. and so.	11 05
Winchendon, North Cong. ch. and	
so. m. c.	10 00—28 55
Worcester co. Central Aux. Soc. E. H.	
Sanford, Tr.	
Berlin, a friend,	10 00
Shrewsbury, Cong. ch. and so. m. e.	27 00
Worcester, Union Cong. ch. and so.,	
add'l, of wh. from a friend 30, m.	
c. 141.81;	171 81—208 81
Worcester co. South Aux. Soc. W. C.	
Capron, Tr.	
Sutton, Cong. ch. and so.	100.31
Westboro', Ev. Cong. ch. and so. m. e.	5 50—105 81
	7,723 03
Legacies.—Boston, Mrs. A. W. Cover-	
ly, by Geo. T. Coverly, Ex'r, 500,	
less tax, 30;	470 00
Dorchester, Mrs. Lusanna Tucker, by	
E. Alden and C. Howe, Ex'rs, 500,	
less tax, 30;	470 00
Salem, Mrs. Peggy Dodge, by James	
Morgan, Adm'r,	62 00
South Reading, Mary Gould, by Thos.	
D. Dyer, Ex'r,	500 00—1,502 00
	9,225 03
RHODE ISLAND.	
Providence, High St. Cong. ch. and	
so. 614.92; Richmond St. Cong. ch.	
and so. 228.50;	843.42
Legacies.—Providence, Elizabeth Co-	
vill, add'l, by W. S. Greene and C.	
Harris, Ex'rs, (1,700, less tax, 102.)	
1,598; Mrs. Sarah H. Lyman, by Asa	
Lyman, to cons. G. E. LYMAN, H. M.	
100;	1,698 00
	2,541 42

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Brookfield, Cong. ch. and so.	31 75
New Fairfield, Cong. ch. and so. m. c.	13 50
Stratford, G. Loomis,	10 00—55 25
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Norwalk, W. S. Lockwood, 15, Geo. B. St. John, 5;	20 00
Hartford co. Aux. Soc. E. W. Parsons, Agent.	
Bristol, Gents. Asso'n,	61 50
Collinsville, Cong. ch. and so.	25 00
East Glasterbury, Cong. ch. and so.	20 00
Hartford, Asylum Hill Cong. ch. and so. 19.48; Centre Cong. ch. and so. m. c. 14.29; Mrs. T. S. Williams, 100;	133 77
West Suffield, Cong. ch. and so.	15 55
Windsor, Cong. ch. and so.	60 00—315 82
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so. m. c. 3 mos.	5 53
Goshen, Rev. W. T. Doubleday, New Hartford Centre, Cong. ch. and so.	14 13—29 66
Middlesex Association, John Marvin, Tr.	
Essex, Bela Comstock,	5 00
Middle Haddam, 1st Cong. ch. and so.	8 00
Old Lyme, Cong. ch. and so. m. c.	23 00
Westbrook, Cong. ch. and so., add'l.	5 00—41 00
New Haven City, F. T. Jarman, Agent.	
Centre Cong. ch. and so., add'l, E. E. Salisbury, 200; North Cong. ch. and so. m. c. 9.51; Davenport, Cong. ch. and so. m. c. 7.15; United, m. c. 11.44; Mrs. P. Perit, 25;	253 10
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Meriden, 1st Cong. ch. and so. ann. coll.	118 11
New Haven co. West Conso'n, E. B. Bowditch, Tr.	
Birmingham, Cong. ch. and so. m. c.	46 50
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Colchester, Cong. ch., ELIJAH DAY, to cons. himself, H. M.	100 00
Fitchville, Mrs. Fanny Raymond, to cons. Mrs. CLARISSA HAUGHTON, H. M.	100 00
Franklin, Cong. ch. and so., add'l.	4 30
New London, 1st Cong. ch. and so. m. c.	89 37
Norwich, 2d Cong. ch. and so. m. c. 19.96, 1st Cong. ch. and so. m. c. 17.05, Broadway Cong. ch. and so. m. c. 14.53;	51 54—345 21
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Columbia, a friend, by Rev. F. D. Avery,	1 00
Ellington, Cong. ch. and so.	56 05
North Coventry, E. P. Loomis,	20 00
Vernon, Cong. ch. and so. Ladies' Asso'n, add'l.	2 00—79 05
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Hampton, Cong. ch. and so. annual coll.	27 69
Sprague, Rev. John S. Whitman,	5 00
Williamantic, Cong. ch. and so. Ladies' Miss'y Soc. 5.25; m. c. 23.44;	28 69—61 38
	1,365 08
Legacies. — Kensington, Fanny Scoville, by A. North, Ex'r, 500, less tax, 30;	470 00
New Canaan, Nehemiah E. Weed, by W. St. John, Ex'r, 2,000, less tax, 120;	1,880 00
Rockville, Stanley White, by Norman White,	250 00
Wilton, Edward Comstock, by Wm. and John Comstock, Ex'rs, 2,000, less tax, 100;	1,900 00—4,500 00
	5,865 08

NEW YORK.

Auburn and vic. J. F. Terrill, Agent.	
Auburn, 1st Pres. ch.	524 62
Genoa, 1st Pres. ch.	19 53—544 15
New York and Brooklyn Aux. Soc. — Agency of the Board Bible House, Of wh. from Madison Sq. Pres. ch., (of wh. fm A. P. Stokes, 500, J. C. Brown, 250, G. W. Lane, 250, D. W. James, 200, C. E. Beebe, 100, T. Ketcham, 100, Waldo Hutchins, to cons. Mrs. ELIZABETH HUTCHINS, H. M. 100, C. S. Brown, 100, T. Roosevelt, 100, C. H. Isham, 100, Mr. and Mrs. F. H. Slade, 100, C. H. Ludington, 100, E. D. Stanton, 100, A. T. Dwight, 50, E. M. Kingsley, to cons. Rev. T. L. WALDO, Carrollton, Mich., H. M. 50, Mrs. T. B. Shelton, 50, J. Van Arsdale, 50, T. B. Gunning, 50, B. S. Walcott, 25, J. R. Mills, 25, T. Stokes, 25, F. F. Marbury, 25, M. Hartley, 25, R. D. Lathrop, 25), 2,616; Mercer St. Pres. ch. (of wh. from Mrs. J. G. Phelps, 500, H. Sprague, 100, T. Denny, Jr., to cons. J. B. Griswold, H. M. 100, Otis W. Booth, to cons. Rev. J. P. HARSEN, H. M. 100, Miss L. Deming, 100, C. A. Davison, 50, J. Quincy, 50, Miss E. Heyer, 50, E. S. 50, L. Tibballs, 25, T. R. White, 25, Mrs. A. M. Mason, 25, m. c. 31.24.) to cons. L. L. ATTERBURY, T. B. HASCALL, J. W. TEAL, J. THOMPSON, T. THORNELL, H. M. 1,918.92; Ch. of the Covenant (Pres.), (of wh. from J. T. Denny, to cons. W. H. PATERSON, H. M. 100, G. F. Betts, 100, Thos. Denny, 100, C. T. Raynolds, 50, H. Griffin, 50); 1,355.33; 14th St. Pres. ch. (in part), 1,025.11; West. Pres. ch. (of wh. fm H. K. Bull, 200, J. H. Benedict 100, C. Adams, 100, F. H. Bartholemew, 100, F. Robinson, 50, C. R. Robert, 50, H. Olmstead, 30, P. C. Adams, 25, m. c. 16.33,) 1,308.44; 4th Ave. Pres. ch. (in part, 355.05, m. c. 33.13,) 388.18; Broadway Tabernacle, add'l, a friend, 100; South Pres. ch. (Brooklyn) m. c. 77.44; 7th Pres. ch. m. c. 25;	8,830 12
Watertown and vic. F. Baker, Agent.	
Watertown, 1st Pres. ch. (coll. 271.50, m. c. 153.57.) 425.07; Stone St. Pres. ch. to cons. R. A. CLARK, H. M. 137;	562 07
Less exchange,	1.41—560 66
	9,934 93
Addison, 1st Pres. ch.	24 00
Albany, 4th Pres. ch. Foreign Mis'y Soc.	150 00
Angelica, Vial Thomas,	10 00
Auburn, 2d Pres. ch. (in part,) to cons. Rev. JAMES E. PIERCE, Auburn, N. Y., and Rev. G. H. CHATTERTON, South-erland Falls, Vt., H. M.	100 00
Ballston Spa, T. M. Mitchell,	20 00
Bridghampton, Pres. ch.	45 00
Byron, Pres. ch. m. c.	5 50
Catskill, Pres. ch. m. c.	88 50
Clinton, Rev. Henry Boynton, Cohoes, Pres. ch. with prev. dona. to cons. H. B. SULLIMAN, H. M.	50 00
Crown Point, 2d Cong. ch. and so. (of wh. fm m. c. 31.70, Allen Penfield, to cons. J. A. PENFIELD, Mrs. C. K. SPENCER, Rev. C. C. STEVENS and Mrs. C. C. STEVENS, Crown Point, and Mrs. L. H. NICHOLS, Burlington, Vt., (H. M., 500.)	531 70
Deposit, 1st Pres. ch. and cong.	17 75
Durham, 2d Pres. ch.	15 85
Elizabethtown, Mrs. C. Noble,	5 00
Fayetteville, a friend, through Rev. W. J. Erdman, as part of the value of a diamond cross,	200 00

Flushing, Cong. ch. and so.	101 27
Franklinville, Pres. ch.	18 00
Fulton, J. G. Benedick,	4 00
Greenville, Pres. ch., a friend,	10 00
Hudson, 1st Pres. ch.	46 28
Huron, Pres. ch. 2s, less c'tft, 50c.;	27 50
Irrington, Pres. ch. m. c.	32 00
Jewett, Pres. ch. and cong.	16 00
Jordan, 1st Pres. ch. m. c.	1 00
Malden, Pres. ch. m. c.	15 00
Mexico, Pres. ch., to const. W. C. STONE, H. M.	100 00
New Haven, Pres. ch. and cong., coll.,	9 75
Owego, Pres. ch. m. c. 24.91; Mrs. JARED HUNTINGTON, to const. herself H. M., 100;	124 91
Pekin, Abigail Peck,	10 00
Port Leyden, Cong. ch. and so. m. c.	2 56
Preston, William Packer,	50 00
Rochester, Brick Pres. ch.	23 71
Rome, W.,	5 00
Savannah, Pres. ch.	17 35
Sayville, Rev. Heury Clark,	4 00
Somers, Pres. ch.	10 00
Trumansburgh, Pres. ch., 82.42, less c'tft, 50c.;	81 92
Vails Gate, Mrs. S. L. Dean,	10 00
Walton, 1st Cong. ch. and so., add'l,	17 00
Westfield, Pres. ch., coll. 66.10; S. H. Hungerford, 100, F. B. Brewer, 20, Mrs. M. M. Cowden, 20, Mrs. L. M. Sherman, 10, Rev. R. S. Van Cleve, 5;	221 10-2,231 65

Legacies. — Vernon, Mrs. Elizabeth Pardee, by T. M. Mitchell, Ex'r,	985 10
Vestal, Elias Morse, by E. M. Morse,	65 15-1,050 25
	13,216 83

## NEW JERSEY.

East Orange, 1st Pres. ch.	10 00
Madison, Pres. ch.	48 72
Newark, 1st Pres. ch. 150; Roseville, Pres. ch. 150; Moses T. Baker, 10;	310 00
Newfoundland, Pres. ch.	20 00
Rahway, Thomas Morris,	10 00-398 72

## PENNSYLVANIA.

By Samuel Work, Agent.	
Catasauqua church,	46 30
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
East Whiteland church, add'l,	2 50
Philadelphia, Wharton st. Pres. ch. 75, Pine st. Pres. ch. m. c. 16.24, Lombard st. Central Pres. ch. 12.50, Olivet Pres. ch., add'l, Mrs. Cameron, 10;	113 74
Pottsville church,	10 00-177 54
Cherry Tree, Pres. ch.	41 75
Edinboro, Pres. ch. a thank-offering for conversions among the young,	14 00
Germantown, a friend,	20 00
Lock Haven, G. B. Perkins,	1 80
Mount Pleasant, Pres. ch.	55 00
Mount Union, C. Forbes,	4 00
Philadelphia, Calvary Pres. ch. m. c. 50.41; J. D. L. 50;	100 41
Sunville, Pres. ch.	5 00
Wells, Pres. ch. of Wells and Columbia,	10 00-251 96
	429 50

## MARYLAND.

Baltimore, Mrs. S. A. Hall,	25 00
Emmitsburgh, David Gauble,	16 00-41 00

## DISTRICT OF COLUMBIA.

Washington, Assembly's Pres. ch.	130 00
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## VIRGINIA.

Gum Spring, E. S. Ely,	4 00
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## OHIO.

By William Scott, Agent.	
Bantam, Pres. ch.	6 20

Batavia, Pres. ch.	8 22
Cincinnati, 3d Pres. ch. m. c.	16 62
Hanging Rock, 1st Pres. ch., coll.,	25 00
Moscow, Pres. ch.	2 00
Ripley, Pres. ch. m. c.	11 75
Walnut Hills, Lane Sem. ch. m. c. "I love to give,"	13 55-83 34
Ashtabula, Pres. ch. m. c.	4 00
Bryan, S. E. Blakeslee,	21 35
Canton, Pres. ch.	4 00
Central College, Pres. ch., coll.,	50 64
Delhi, Pres. ch.	16 45
Granville, G. B. Johnson,	20 00
Greenwich Station, A. M. M.,	10 00
Johnston, Pres. ch.	2 00
Marietta, a friend,	13 00
Mount Gilead, Rev. Henry Shedd,	10 00
South Amherst, Cong. ch. and so.	2 00
Southington, Pres. Cong. ch. and so., add'l,	8 00
	0 13-161 57

Legacies. — Mad River, Frances J. Snodgrass, add'l, by M. Dougherty, Trustec,	244 91
	180 93
	425 84

## INDIANA.

La Porte, 2d Pres. ch., in part,	71 00
Newtown, Unknown,	50
Vandalia, Pres. ch. m. c., by Rev. S. Ward,	2 00-73 50

## ILLINOIS.

"Western High School,"	3 00
Altona, Cong. ch. and so.	8 70
Apple River, Pres. ch.	3 00
Aurora, 1st Cong. ch. and so. 53.55, New England Cong. ch. and so. 50.95,	104 50
Brookfield, Pres. ch.	12 00
Chicago, Union Park Cong. ch. and so., with other dona., to const. Rev's W. H. ATKINSON, C. C. THAYER, S. E. EVANS, W. E. De RIEMER, and S. R. WELLS, (Missionaries under appointment of the Board,) H. M.	437 11
Dover, Cong. ch. and so.	46 50
Duquoin church, by G. W. Burbank,	6 20
Galena, 1st Pres. ch.	48 49
Lincoln, Cong. ch. and so.	11 00
Moline, Cong. ch. and so.	27 00
Neponset, Cong. ch. and so.	41 00
New Rutland, Cong. ch. and so.	6 00
Peru, Cong. ch. and so.	41 10
Quincy, F. S. Giddings,	10 00
Rushville, C. H. L. Brown,	5 00
Shirland, Cong. ch. and so.	10 00
Sunbeam, Mrs. M. E. Hale,	3 00
Sycamore, Cong. ch. and so.	8 00
Waverley, Cong. ch. and so., to const. L. T. HOYT, H. M.	100 00
Winslow, Pres. ch.	6 00
Woodburn, Cong. ch. and so., (of wh. from A. L. Sturges, with prev. dona., to const. Mrs. A. A. HAMILTON, H. M., 50, R. R. Tompkins, 50;)	156 75
	1,094 35
Less c'tft,	1 75-1,092 60

## MICHIGAN.

Clayton, Pres. ch.	3 00
Dover, Pres. ch.	6 00
Monroe, Pres. ch.	55 25
Mount Clemens, Pres. ch. and cong.	15 00
New Hudson, Cong. ch. and so.	4 75
Pontiac, Pres. ch.	63 13
Richland, Pres. ch. and cong.	87 00
Richmond, F. H.,	1 00
Romeo, Cong. ch. and so., (of wh. from collections, 109.75, m. c. 18.85.) to const. Mrs. ELIZA A. ROWLEY, H. M.	128 60
Summit Cong. ch. and so.	10 25
Union City, I. W. Clark, 25, E. Barker, 5;	30 00-403 98

Legacies. — Hudson, Sarah Smith, by Mrs. J. G. Smith,	100 00
	503 98

<b>MINNESOTA.</b>	
Mankato, 1st Pres. ch. m. c.	2 15
Red Wing, 1st Pres. ch.	20 00—22 15
<b>IOWA.</b>	
Bradford, Cong. ch. and so.	10 00
Centreville, 1st Pres. ch.	9 75
Davenport, Ger. Cong. ch. and so.	5 00
Dubuque, 2d Pres. ch.	43 00
Iowa Falls, Cong. ch. and so.	15 00
Washington, Mrs. Nancy C. Davis,	5 00—88 35
<b>WISCONSIN.</b>	
Burlington, Mrs. Martha Montgomery, by Rev. S. H. Barteau,	11 50
Caledonia, M. N.,	5 00
Delavan, Cong. ch. and so., to const.	
W. C. ALLEN, H. M.	214 63
Elk Grove, Cong. ch. and so., by Rev. H. M. Parmelee,	23 25
Fort Atkinson, Cong. ch. and so.	58 33
Lancaster, Cong. ch. and so.	20 00
Sheboygan Falls, Cong. ch. and so.	6 65
Stoughton, Cong. ch. and so., add'l,	1 00—340 41
<b>MISSOURI.</b>	
Jefferson City, Pres. ch.	2 50
Palmyra, Pres. ch.	12 00
St. Louis, 1st Pres. ch.	345 78
West Ely, Pres. ch.	18 00—378 28
<b>NEBRASKA.</b>	
St. Stephen, Thank-offering of A. Ballard, on 73d birthday,	5 00
<b>OREGON.</b>	
Forest Grove, 1st Cong. ch. and so. m. c.	16 00
Portland, 1st Cong. ch. and so. m. c.	15 50—31 50
<b>CANADA.</b>	
Montreal, American Pres. ch., annual coll., in part, of which from E. K. Greene, 100, George A. Greene, to const. Mrs. G. A. GREENE, H. M., 100;	601 00
Paris, Cong. ch. and so., of wh. from Rev. W. H. Allworth, 2, m. c. 53,	55 00—656 00
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>	
Koochow Mission, m. c. coll., 9.14, Rev. S. F. Woodin, 25;	34 14
Zulu Mission; Amanzimtote, m. c. 53.63, Umvoti, m. c. 33.32, Inanda, m. c. 26.97, Esidumbini, m. c. 19.50, Umtwalumi, m. c. 17.27, Mapumulo, m. c. 16.58, Amahlongwa, m. c. 13, Umsunduzi, m. c. 9.75, Ifumi, m. c. 1 mo. 2.44;	192 46—226 60
<b>MISSION SCHOOL ENTERPRISE.</b>	
<b>MAINE.</b> —Brownville, Cong. s. s. 12; Castine, Cong. s. s. 25.26; Phippsburg, Cong. s. s., for a school in India, 11.25; Wiuslow and North Vassalboro, Cong. s. s. 5;	
53 51	
<b>NEW HAMPSHIRE.</b> —Acworth, Cong. s. s. 8.50; Canterbury, Cong. s. s. 9.33; Nashua, 1st Cong. s. s., for Rev. A. Abbot's school, Mah- ratta mission, 3 <sup>4</sup> ; New Castle, Cong. s. s., add'l, for Rev. S. C. Dean's school, Mah- ratta, 5; Ossipee Centre, Cong. s. s. 7.50; Raymond, Cong. s. s. 25; Sanbornton, Cong. s. s. 27.15;	
120 48	
<b>VERMONT.</b> —Enosburg, Cong. s. s., for a school in Gaboon mission, Africa, 28; McIndoe's, Cong. s. s. 9.55; Royalton, Cong. s. s. 2.20;	
39 75	
<b>MASSACHUSETTS.</b> —Cohasset, 2d Cong. s. s. 23.81; Fitchburg, Calv. Cong. s. s., for schools in Madura, 80; Newbury, 1st Cong. s. s. 11.50; Salem, Tabernacle Cong. s. s. 25; Shirley Village, Ortho. Cong. s. s. 5; South Wellfleet, Cong. s. s. 15.28; South	

Wilbraham, Cong. s. s. 1.87; West Spring- field, Cong. s. s. 26.55;	189 01
<b>RHODE ISLAND.</b> —Providence, "Willing Work- ers" of High st. Maternal Ass'n, for a scholar in Miss Rice's school, Oroomiah,	20 00
<b>CONNECTICUT.</b> —Columbia, Cong. s. s., with prev. dona., to const. D. B. LITTLE, H. M., 22.90; Fitchville, Cong. s. s. 3.78; Guilford, 1st Cong. s. s. 10; Hartford, Talcott st. s. s. 6; Litchfield, Cong. s. s. 9.50; New Haven, Davenport, Cong. s. s. 4.50; North Con- ventry, Cong. s. s. 2.79; Preston City, Cong. s. s. 26.50; Willimantic, Cong. s. s. 58.18;	
144 15	
<b>NEW YORK.</b> —Deposit, 1st Pres. s. s., for a native teacher, 8.90; Ilaverstraw, Central Pres. s. s. 35.85; Monticello, Pres. s. s., In- fant class, for a girl in Miss Agnew's school, Oodoville, Ceylon, 5; Northville, Cong. s. s. 8.75; Riga, Cong. ch., Juv. Miss'y Soc., 15; Westfield, Pres. s. s. 60.80;	
134 30	
<b>NEW JERSEY.</b> —Belvidere, Little Johnnie, (now in Heaven,)	35 00
<b>OHIO.</b> —Canton, Pres. s. s. 10.82; Central Col- lege, Pres. s. s., for the Dakota school at Niobrara, 20; Cincinnati, 6th Pres. s. s. 6.32; Pomeroy, Pres. s. s. 35;	
72 14	
<b>INDIANA.</b> —Aurora, Pres. s. s., to const. L. G. HURLBERT, H. M., 100; Greencastle, 1st Pres. s. s. 2.42;	
102 42	
<b>ILLINOIS.</b> —Albion, Trinity s. s., semi-annual contrib. 5; Chicago, Olivet Pres. s. s. 15; Sunbeam, Ella and Lynn, for schools in Africa, 1; Wheaton, Cong. ch. (of wh. from Rev. J. Blanchard, D. D., and family, 15); for Rev. S. Richardson's schools, Turkey, 69; Woodburn, Cong. s. s. 5;	
95 00	
<b>MICHIGAN.</b> —Richland, Pres. s. s. 10; St. Jo- seph's, Cong. s. s. 1; Tecumseh, Pres. s. s., Miss'y Soc., 50;	
61 00	
Iowa.—Muscatine, German Cong. s. s.,	3 00
<b>WISCONSIN.</b> —Fort Atkinson, Cong. s. s., for Beirut, 3.30; Rosendale, Cong. s. s. 18;	
21 30	
<b>MINNESOTA.</b> —Bloomington, children of D. T. Butter, 1; Minneapolis, Pres. s. s., Morn- ing Star Miss'y Ass'n, for school in Nesto- rian mission, 3; St. Paul, Anna Yandes, 10, Cyrus Yandes, 27c., for schools in Ahmed- nuggur;	
14 27	
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>	
China.—Foochow, a friend, for Girl's Board- ing-school, 25, C. C. B., for Boy's school, 12;	
37 00	
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1,142 33	
Donations received in April,	30,136 66
Legacies,	9,407 18
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39,543 84	
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<b>Total, from Sept. 1st, 1866,</b>	
252,359.64	
<b>to April 30th, 1867,</b>	
Rockford, Illinois, Rev. Mead Holmes, 50 copies of "A Soldier of the Cumberland," for the Missionaries.	
<b>DONATIONS FOR THE NEW MIS- SIONARY PACKET "MORNING STAR."</b>	
<b>PENNSYLVANIA.</b> —Philadelphia, Clinton st. Pres. s. s. 50.	
<b>ILLINOIS.</b> —Geneva, Cong. s. s., add'l, 15.	
<b>MICHIGAN.</b> —Hudson, 1st Cong. s. s., add'l, 12.95.	
<b>IOWA.</b> —Cedar Falls, Cong. s. s., add'l, 8; Craw- fordsville, Cong. s. s. 5.—13.	
<b>WISCONSIN.</b> —Elk Horn, Cong. s. s., add'l, 50c.	
Amount received in April, 91.45	
Previously acknowledged, 28,143.38	
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<b>Total, to May 1st, 1867,</b>	
28,234.83	



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